

THE
Last Testament
OF THE
Twelve Patriarchs
The SONS of
JACOB

Translated out of *Greek* by *Robert Grosthead*, sometime Bishop of *Lincoln*, and out of his Copy into *French* and *Dutch*, and now *Englished*.

To the Credit whereof an antient *Greek* Copy written in Parchment, is kept in the University Library of *Cambridge*.

The Two and Fortieth Edition.

Printed and Sold by *William Bradford*
in *New-York*, 1695.

Frances Bone
Sarah E. Comforts
Book

A

P R E F A C E

To the Christian Reader.

ALbeit these our happy dayes, in some respect (*good Christian*) we have and enjoy divers and sundry works tending to the subversion of *Belial*, and the erection of Godlines; considering that as earthly, so we spirituall Souldiers seldom run to the watch without alarm; I thought it convenient to call upon you with this grave and godly Book, of long time hid in *Hebrew*, now come to light in *English*. The malice of the *Jewish* People in concealing it, by reason of Christ the righteous so often prefigured, was intolerable; but the singular Providence of God in preserving it unspeakable, and now at last though chargeable, yet fruitful is the expressing, and Printing in our Natural Language of this so worthy, so golden a Writing, being of it self, without the accessory painting of eloquent Speech; a Mirrour for Princes, a Preacher for all Christians, a beautiful

Francis Barber, Printer

Frances Bond
 Sarah C. Comfort
 Book

THE UNIVERSITY OF CHICAGO PRESS

A

P R E F A C E

To the Christian Reader.

ALbeit these our happy dayes, in some respect (*good Christian*) we have and enjoy divers and sundry works tending to the further conversion of *Belial*, and the erection of *Godliness*; considering that as earthly, so we carnall Souldiers seldom run to the watch without alarm; I thought it convenient to call upon you with this grave and good Book, of long time hid in *Hebrew*, now come to light in *English*. The malice of the *Jewish People* in concealing it, by reason of Christ the righteous so often prophesied, is intolerable; but the singular Providence of God in preserving it unspeakable. It is now at last though chargeable, yet fruitfully expressing, and Printing in our Mother Tongue of this so worthy, so good, and so being of it self, without the assistance of eloquent Speech; a Mirror for the World, a Preacher for all Christians, A

.. The PREFACE.

Glas for Women for Children, Servents, and such like; A wise, plausible and most ready School-master, for to apply to every particular estate his peculiar property. Art thou a Prince, a Magistrate, a Ruler? let *Juda* rule thee: if thou thinkest upon manly Courage, he teacheth Valiantness: if thou seek to govern aright, he willethe thee to fly Tyranny: if thou thirst after manners of life, he soundeth it out, that vain Glory, Fornications, and Discord, Blemish, Weaken, and at length utterly consume Nobility. Let me proceed further and ask a question; Art thou a Bishop, a Minister, a Preacher of Christs Birth, Life and Death? behold *Levi* as a Lantern. Thou canst teach thy self, but he can teach thee better: Thou speakest to others, hearken to him that talketh to thee of thy Office, how holy it is, how honourable, the contemners thereof how miserable, by whom begun, continued, and confirmed: Of thy state of life, what, and how it should be, *Nunquam sine Sale, sijn Sole*. To be short, of thy blessedness, if thou art godly, wise, and learned: Of thine and their Plagues where thou livest, if wicked and ignorant. What should I say more? Look upon *Jacob*, O you Parents? Peruse the godly Fathers in time and order: Learn of him, and

as it breedeth their disquietness, so it p
vocketh Gods displeasure. *Jacob* therefore
after long travel, being placed with his Un-
cle *Laban*, and serving him fourteen Yeers
in labour and Pain, albeit he was the Child
of promise, the Blessed of the Lord, born of
a Free woman, and that which is more, his
Uncles body and flesh, and Lord of *Canaan*:
Not arguing with himself as the worldly
Children of this earth, saying, Shall I which
am a free and wealthy mans Son, be made a
Servant? Shall I be a drudge in my Kins-mans
house, being sent to Marry, and not to serve;
had given him by *Laban* to Wife for his good
Service (by which GOD blessed that little
that *Laban* had before) his two Daughters
Leah first, then *Rachel*, with their hand-
maids *Bilha*, and *Zilpha*: Of whom, accord-
ing to the promise made to him in *Bethel*, he
begat twelve Sons, twelve godly Fathers of
the earth, *Ruben*, *Dan*, *Issachar*, *Simion*, *Nep-
thalim*, *Zabulon*, *Levi*, *Gad*, *Joseph*, *Juda*,
Aser, and *Benjamin*.

Thus he being blessed of the Lord, as well
in Children as in Substance, returned again to
his Native Country, he and his Children
there to live, and there to die. But behold
the divine Providence of God! After three
and thirty Years expired, he was removed
from

from Canaan to Gosen in Egypt, by means of
 his Son Joseph, chief Steward of Pharaohs land,
 whom his Brethren heretofore had sold,
 where when he had lived 17 Years, and
 seen his Family encreased exceedingly, to his
 great joy and comfort, no doubt, especially
 all the other Countries about being plagued
 with a great Famine, he by Gods mercy not
 greatly feeling the same, perceiving also his
 troublesom Pilgrimage drawing to an end,
 called his Son Joseph unto him, and said, *If*
I have found grace in thy sight, O put thy hand
under my thigh for i this order they took
 an oath *i* Jacob's time; *deal mercifully with me*
and truly, bury me not in Egypt, but let me sleep
with my Fathers: Where noting his sure
 faith in the promise of God made to his Fa-
 thers, willed him to look for Canaan his
 hoped inheritance, and not to trust in Pha-
 raoh's land. To which hi request, when Joseph,
 his loving son, obediently did condescend,
 Jacob taking a little more strength unto him,
 and sitting up, desirous also to shew forth the
 great good will of the Lord in preserving him
 and his said, *God almighty appeared unto me at*
Luz, in the land of Canaan, and blessed me:
saying, behold, I will make thee fruitfull, and
cause thee to multiply, and will make a great
number of People of thee, and will give this Land
 unto

unto
 sons
 thei
 As
 La
 Eph

age
 the
 son
 me
 not
 Go
 C
 die
 lon
 de
 let
 of
 ma
 E

E
 it
 P
 in
 E
 fa
 yo

unto thy seed for an everlasting possession. Thy sons Manasses and Ephraim, I take as mine own, their own brethern shall be called after their name. As I came from Mesopotamia, Rachel died in the Land of Canaan, and was buried by the way to Ephrata, the same is Bethlehem.

Then Jacob, albeit some what dim, for age, beholding Josephs two sons, said what are these? to whom Josephs answered, - They are my sons which God hath given me. O bring them to me, said Jacob, and let me bless them; I had not thought to have seen thy face Joseph, yet lo, God hath shewed me thy seed.

God, in whose sight my fathers Abraham & Isaac did walk; God which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bless these lads, and let my Name be named on them, and the Name of my Fathers, Abraham and Isaac, and that they may grow into a multitude in the midst of the Earth.

Then as Joseph lifted his Fathers hand from Ephraim to Manasses the elder, Jacob said, Let it be, I know well my son, he shall also be a great People, but his younger Brother shall be greater; in thee let Israel bless and say, God make thee as Ephraim and Manasses. After this he fainting said, Behold, Joseph, I die; God shall be with you, and bring you again to the Land of your Fathers.

Fathers. Moreover, I give unto thee a portion of Land above thy brethern, which I conquered by Sword and Bow, of the Amorites. And come you hither also, O my Cheldren! that I may tell you what shall come on you in the last dayes. Gather ye together, and hear ye Sons of Jacob, hearken unto Israel your Father. Ruben, my first born, my Might, my Strength, excellent in Dignity and Power, Unconstant as water, thou shalt not excell, because thou didst defile my Couch.

Simeon and Levi, Brethern in evil, who in your wrath slew a man, and in your self-will digged down a wall; Cursed be your Wrath, for it was shameless, and your Fierceness, for it was cruel. I will divide you in Jacob, and scatter you in Israel.

Juda, Thy hand shall be on the neck of thine Enemies. Thy Brethren shall stoop unto thee: as a Lions Whelp shalt thou come up from the spoil: thou shalt couch as a Lion, and as a Lioness, who shall stir thee up? 2. The Scepter shall not depart from thee, nor a Law-giver from between thy feet, until Shilo come. All Nations shall seek after him. 3. Thou shalt bind thine Ass Fole to the Vine, & the Asses Colt to the best Vine; thou shalt wash thy Garment in Wine, and thy Cloak in the Blood of Grapes: Thy Eyes shall be red with Wine, and thy teeth white with Milk.

Zabulon, Thou shalt dwell by the Sea side,
and

and thou shalt be a Haven for Ships; thy border shall be unto Zidon.

Issachar, Thou shalt be a strong Ass, couching down between two burdens; and thou shalt see that rest is good, and that the Land is pleasant, and shalt bow thy shoulder to bear, and shalt be subject unto Tribute.

Dan, Thou shalt judge the People, as one of the Tribes of Israel. Dan, thou shalt be a Serpent by the way, an Adder in the path, biting the horse heel, so that his Rider shall fall backward. Then Jacob foreseeing in his mind the great Calamity that should betide his Posterity, comforting himself, and resting in Gods promise, cried out with heart and mind, O Lord! I have waited for thy Salvation.

Gad, an Host of men shall overcome thee, but thou shalt overcome at the last.

And what shall I say to Aser? his bread shall be fat, and he shall have pleasures for a King.

Nepthalim, is a Hind sent for a present, giving goodly weds.

Joseph is a flourishing Bough by a wellside, the small Boughs shall run upon the wall. The Archers shot against him, and hated him, but his bow was made strong, and his Arms strengthened by the hands of the Almighty God of Jacob. Out of him shall come an Herds-man, a stone in Israel. All these things shall come from my Father, God,

which hath helped thee, and blessed thee with the blessings of Heaven, with blessings of the deep beneath, & with blessings of the Breast and Womb. The blessings of me, thy father, that I give thee, are stronger then the blessings that I had of mine Elders. Until the end of the Hills of the World they shall be on thy head.

Benjamin shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shall be gathered to my People, bury me with my Father, in the Cave that is in the Field of Ephron the Hethite, in the Cave that is in the Feild of Matchpelah, which is before Mamra in the Land of Canaan, which Abraham bought with the Field of Ephron the Hethite, for a Possession to bury in, where were buryed Abraham and Sarah his Wife, and Isaac with Rebecca, and there I buried Leah, The Field and the Cave that is therein, was bought of the Children of Heth.

When Jacob had made an end of commanding all that he would unto his Sons, having lived one hundred forty and seven years, he plucked up his feet into the Bed, and quickly died. Then Joseph falling upon his Fathers face and kissing him with tears, caused him to be embalmed by Phylitians to the space of forty days, and mourned for him threef ore and ten days. Who departing from Egypt

even by Torch Light; and *Simeons* Children bewailed their Father according to the Law of mourning, and continued in *Egypt* till the day of their departing thence under the hand of *Moses*.

Mary Warner

The Testament of Levi, made to his Children at his Death, concerning Priesthood.

THE copy of *Levi's* words, namely, which he spoke to his Children concerning all the things which they should do; and which should happen unto them until the day of Judgment. He was in health, when he called them unto him, for he knew before when he should die. So when they were come together he said unto him,

I *Levi* was bred and born in *Charran*, and afterwards came with my Father into *Sichem*. I was at this time but young, about 20 years old, when I helped my brother *Simeon* revenge our Sister *Dina* against *Hemor*. Now as we were feeding of our flocks in *Aielmael*, the spirit of the understanding of the Lord came upon me, and I saw all men undermin-

which hath helped thee, and blessed thee with the blessings of Heaven, with blessings of the deep beneath, & with blessings of the Breast and Womb. The blessings of me, thy father, that I give thee, are stronger then the blessings that I had of mine Elders. Until the end of the Hills of the World, they shall be on thy head.

Benjamin shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shall be gathered to my People, bury me with my Father, in the Cave that is in the Field of Ephron the Hethite, in the Cave that is in the Feild of Machpelah, which is before Mamra in the Land of Canaan, which Abraham bought with the Field of Ephron the Hethite, for a Possession to bury in, where were buried Abraham and Sarah his Wife, and Isaac with Rebecca, and there I buried Leah, The Field and the Cave that is therein, was bought of the Children of Heth.

When Jacob had made an end of commanding all that he would unto his Sons, having lived one hundred forty and seven years, he plucked up his feet into the Bed, and quickly died. Then Joseph falling upon his Fathers face and kissing him with tears, caused him to be embalmed by Phylitians to the space of forty days, and mourned for him thre score and ten days. Who departing from Egypt

into

even by Torch Light; and *Simeons* Children bewailed their Father according to the Law of mourning, and continued in *Egypt* till the day of their departing thence under the hand of *Moses*.

Mary Warner

The Testament of Levi, made to his Children at his Death, concerning Priesthood.

THE copy of *Levi's* words, namely, which he spoke to his Children concerning all the things which they should do; and which should happen unto them until the day of Judgment. He was in health, when he called them unto him, for he knew before when he should die. So when they were come to gather he said unto him,

I *Levi* was bred and born in *Charran*, and afterwards came with my Father into *Sichem*. I was at this time but young, about 20 years old, when I helped my brother *Simeon* revenge our Sister *Dina* against *Hemor*. Now as we were feeding of our flocks in *Bethel*, the spirit of the understanding of the Lord came upon me, and I saw all men undermind.

(24)
ing their own wayes, and how unrighteous-
ness had built her self a fortress, and wicked-
ness sat upon the throne thereof. And I was
sorry for mankind, and besought the Lord
to save them. Then there fell a sleep upon me,
and I saw a very high mountain: It was the
mountain of Asps in Abelmuel. And behold
the heaven opened, and the Angel of God
said unto me, *Levi*, come hither; and I
went from the first heaven to the second,
& there saw the water hanging between the
one and the other. And I saw the third hea-
ven much brighter then them both, for the
height thereof was infinite. and I said to the
Angel, What meaneth this? And the Angel
answered me, Marvel not at these things,
for thou shalt see four heavens yet brighter,
and without comparison, when thou comest
up to them. For thou shalt stand by the
Lord, and be his Minister, and utter his se-
crets unto men, and preach of the deliverer
of *Israel* which is to come: by thee and by
Juda, the Lord will appear to men to save
all mankind in them. Thy life shall depend
upon the Lord, by him shalt thou have thy
Fields, Vineyards, Fruit, Gold and Silver.
Therefore hearken as touching the seven hea-
vens. The lowest is most lowring, because
it is nearest to all the unrighteousness of
men.

ing men. The second hath fire, snow and ice, prepared by the Lords appointment against the day of Gods rightfull Judgment. In it are all the spirits of vengeance for the punishing of the wicked. In the third are the powers of hosts, ordained against the day of Judgment, to take vengeance upon the spirits of error and *Belial*. In the fourth above these, are the Saints: for in the higher places dwelleth great glory in the holy of all holies above all holiness. In the next unto this are the Angels that do serve in Gods presence, and seek his favour in all the ignorances of the righteous. They offer to the Lord the sweet favour of a reasonable service, a sacrifice without blood. In the other, that is under this, are the Angels that bring answers from the Angels in Gods presence: In that which is above it, are the thrones and potestates, wherein is continual offering up of hymns unto God. Therefore whensoever the Lord looketh upon us, all of us are moved; yea, and even Heaven, earth and the bottomless deep are moved at the sight of his greatness, but the Children of men being witless, shall sin, and provoke the highest unto wrath: Now therefore understand that the Lord will execute Judgment upon the the Children of men: Because that men will still continue in

unbelief and unrighteousness, even when the same shall cleave asunder, the Sun be darkened, the Waters dried up, the Fire quake, and all Creatures be troubled at the fainting of the invisible Spirit, and the spoiling of Hell in the passion of the highest; therefore shall they be condemned to punishment. The highest then hath heard thy Prayer, to separate thee from Unrighteousness, and to make thee his Son and Servant, and a Minister in his presence, a Lanthorn of knowledge to lighten *Jacob* thoroughly, and to be as a Day-son among the Children of *Israel*; and unto thee and thy Seed shall the power of blessing be given, till God visit all Nations in the bowels of the Mercy of his Son forever. Nevertheless, thy Sons shall lay their hands upon him to crucifie him, and for this cause is Wisdom and Understanding given unto thee, to give thy Children knowledge of him, because that if they bless him, they shall be blessed, and they that curse him shall Perish in his sight. And the Angel opened me the Gates of Heaven, and I saw the holy temple, and the highest sitting on the Throne of glory, and he said unto me, *Levi I have given thee the blessings of the Priesthood, till I come my self to dwell in the midst of Israel.* Then

Then the Angel brought me down to the Earth, and gave me a shield and a sword, saying, Execute Vengeance in Sichem for Dina, and I will be with thee, for God hath sent me. And at that time I slew the Sons of Hemor, as it is written in the Tables of Heaven. And I said unto him, Lord, I pray thee tell me thy name, that I may call upon thee in the time of my trouble. And he answered, I am an Angel which excuseth Israel, that he might not be stricken forever, because all wicked spirits lie in wait for him. Afterwards being waked (as it were) out of sleep, I blessed the most high, and the Angel that excuseth the offspring of Israel, and all righteous men. And when I came to my Father, I found an Asp of brass, whereupon the him took the name of *Aspis*, which is hard by *Gebur*, on the right side of *Abila*. And I laid up these sayings in my heart, and I counseled my Father and my Brother *Kuben* to perswade the sons of Hemor to be circumcised, because I was zealously grieved for the Abomination which they had wrought in Israel. For first of all I killed *Sichem*, and then *Simeon* killed *Hemor*, and after this came our Brethren, who smote the City with the edge of the Sword. When my

Father heard of it he was angry, because they had received Circumcision, and were killed afterward, and therefore he dealt otherwise with us in blessing. For we sinned in doing it against his Will, and he fell sick the same day. But I knew that the Lord intended evil to the *Sichemites*, because they had purposed to have done the like unto *Sarah*, as they did unto our Sister *Dina*; but God letted them. And they persecuted our Father *Abraham* (as then a stranger) and, carried away his Cattel, and furthermore did beat *Joblao* very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their Country. For which cause the wrath of the Lord came upon them in the end. And I said to my father, Sir, be not offended, for God will bring the *Canaanites* to nothing before thee, and give their Land unto thee, and unto thy holy one after thee. For from henceforth *Sichem*, shall be called thy City of fools, because that as men do scorn fools, so have we scorned for their working of folly in *Israel*, in taking away our sister for to defile her. Then came we into *Bethel*, and there when I had sacrificed threescore

threſcore and ten days together, I ſaw the thing again, as I had ſeen it before. And I ſaw ſeven men in white Rayment, ſaying unto me, *Up, put on the Stole of Prieſthood, the Crown of Righteouſneſs, the Reaſonal of Underſtanding, the Robe of Truth, the Breſt-plate of Faith, the Mitre of Holineſs, and the Ephod of Propheſie.* And ſo every of them bringing ſomething with him, did put them upon me, ſaying, *Be thou henceforth the Lords Prieſt, thou and thy ſeed forevermore.* The firſt of them anointed me with holy Oyl, and gave me the Scepter of Judgment. The ſecond waſhed me with clean Water, and fed me with Bread and Wine, that is, with the moſt Holy of Holies, and cloathed me with a glorious Robe down to the ground. The third did put upon me a Silken Garment, like to an Ephod. The fourth girded me with a girdle like to Purple. the fifth gave unto me an Olive bough, very full of fatneſs. The ſixth did ſet the Mitre of Prieſthood upon my head. The ſeventh filled my hands with Incenſe, to the intent I ſhould execute the office of a Prieſt unto the Lord. And he ſaid unto me, *Levi,* unto three principal things is thy ſeed appointed of God, namely, to be a ſign of the glorious Lord

Lord that is to come, and he that believeth shall be the first. The great lot shall not fall upon him, the second shall be in Priesthood, and the third shall have a new name, Because a King shall rise up in *Juda*, and renew my Priesthood, according unto the figure of the *Gentiles*, among all Nations. But the coming of him is unutterable, as who shall be the Prophet of the highest, born of our Father *Abraham*. All the pleasant things of *Israel*, shall be given unto thee, and to thy seed, and you shall eat all that is fair to see, and thy seed shall distribute the Lords Table, and of them shall be high Priests, Judges and Scribes; for in their mouth shall the holy things be kept. When I awoke, I perceived that this vision was like the other, and I laid it up in my heart, and shewed it not to any man living upon the earth. The first two days I and *Juda*, went to our Grandfather *Isaac*, and he blessed me, according to all the sayings of the Visions that I had seen, But he would not go with us unto *Bethel*. But when we came to *Bethel*, my father *Jacob*, saw in a Vision concerning me, that I should be their Priest before the Lord. And he arose in the morning and tithed all things to the Lord by me.

Then

Then came we to *Hebron* to dwell there, and by and by *Isaac* called me to expound the Law of the Lord, according as Gods Angel had shewed it to me, and he taught me the Law of Priesthood, Sacrifices, Burnt Offerings, Firstlings, Free will-Offerings, and Offerings for Health. Every day he taught me Understanding, and called upon me continually before the Lord, saying, *My son, give not ear to the spirit of Fornication, for he will follow thee, and defile the holy things by thy seed: Therefore take thee a wife in thy youth, such an one as hath not any blemish nor uncleanness, nor is of the kindred of the Allophyres, or of the Gentiles. And before thou enter into the holiest, wash and likewise ere thou sacrificest, and also when thou hast done, offer unto the Lord the fruits of the twelve Trees that are ever green, as my father Abraham taught me to do: and the fruit of all clean beasts, and of clean Fowls, offer thou in sacrifice. Likewise offer up thy first born of all things, & the first fruits of thy Wine, and sprinkle thy Sacrifices with Salt.* Now therefore my Sons, keep ye all the things that I command you; for whatsoever I have heard of my Fathers, that have I told unto you, I am clear from all the Wickedness and Sin, which you shall commit to the end of the World. Ye shall work Wickedness against the Saviour of the World, and
ye

ye shall seduce *Isreal*, stirring up much evil against him from the Lord, and dealing wickedly with him, so that *Jerusalem* shall not continue, by reason of your naughtiness. The Vail of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed and trodden under foot. Nevertheless, the House which the Lord shall chuse shall be called *Jerusalem*, as the Book of *Enoch* the righteous containeth. Therefore when I was twenty and eight years old, I took a Wife whose name was *Melcha*, and she conceived and bare me a son and called his name *Gershon*, because we were but strangers in our land : For *Gershon* signifieth banishment. Now I knew of him that he should not be of the cheif degree. The 2d. was *Caath* who was born the five and thirtieth year. I saw a vision East ward, how all the Congregation stood up aloft, and therefore I called his name *Caath*, which signifieth the beginning of greatness and learning. The third was *Merari*, who was born in the five and fiftieth year of my life : And because his mother was hardly delivered of him, she called him *Merari*, which is as much as to say, my bitterness. And in the threescore and fourth year of my life was my daughter *Jochebad* born in *Egypt* :
and

and so was I honourable among my brethren. Also my son *Gershon* took him a wife, which bare him *Lebni & Schimi*. The sons of *Caath* were *Amram*, *Yshuar*, *Hebron* and *Uziel*; and the sons *Marari*, were *Mahali* and *Musbi*. In the fourscore and fourteenth year of my life, *Amram* took unto wife my daughter *Jochebed*, because that he and she were born both on one day. I was eight years old when I entred into the Land of *Canaan*, and eighteen years old when I entred the Office of Priesthood: At eight and Twenty years old I took a Wife, and at forty years old I entred into *Egypt*, and behold ye be now my Childrens Children in the third generation. *Joseph* died in the hundred and tenth year.

And now my Children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things, according to his Law. Moreover, I bring up your Children in Learning, that they may have understanding by reading the Law of God, without ceasing all their life long. For whosoever knoweth Gods Law shall be honoured, and go wheresoever he will, he shall be no stranger; also he shall have more friends then his Forefathers had, and many shall be glad to serve him, and to heare the Law at his mouth. *My sons,*
deal rightfully upon Earth, that you may
find.

find Heaven, and sow good things in your minds, that you may find them in your life; For if you sow evil things, ye shall find & reap all manner of cumbrance and Trouble. Get ye wisdom in the fear of God, for if captivity come, and Cities and Countries be destroyed, Gold and Silver and all Possessions perish; but none can take away the wise mans Wisdom, save only the blindness of Ungodliness and Sin. For his Wisdom shall become a shield to him among his Enemies, and make a strange Country to be as his own Home, and cause him to find Friendship in the midst of his foes. If he teach and do such things he shall sit with Kings, as did our Brother *Joseph*. And truly my Children, I know by the writings of *Enoch*, that in the end ye shall do Wickedly, laying your hands most spitefully upon the Lord, and through you, your brethren shall be confounded, and made a scorning stock to all Nations. Howbeit, our Father *Israel* is clear from the Wickedness of the high Priest, which shall lay hands upon the Saviour of the World. The Heaven above the earth is clean, and you be the light of the Heathen, as the Son and the Moon. What shall all the Heathen do, if you be over-darkened with Wickedness, and bring Cursedness upon your Country folk, for whose sakes the Light of the

the World is put into you, to inlighten all men withal; This light of the World shall you most wilfully steal, and teach commandments contrary to the Righteousness of God; ye shall filch away the Lords offering, &c. And before you do your Sacrifices, steal away the choicest things, and eat them disdainfully with Harlots, teaching commandments of covetousness. Ye shall defile married women, and inforce maidens in *Jerusalem*, you shall match your selves with whores and harlots, you shall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and your mingling shall be like unto *Sodom* and *Gomorrah*, and ye shall be swoln with wickedness in the Priesthood, inso much that you shall most disdainfully and spitefully laugh the holy things to scorn, not only vaunting and boasting your selves against men, but also being puffed and swoln up with pride against the Commandments of God. For this cause shall the Temple, which the Lord shall chuse, be undoubtedly left desolate in Uncleannets, and you your selves become Captives to all Nations, and be loathed and abhor'd among them, and receive endless Shame and Confusion, through Gods rightfull Judgment: and all that see you shall shun you. And were it not for our Fathers,

Abraham

Abraham, Isaac and Jacob, there should not one of my Seed be left upon Earth. Furthermore, I know by the Book of *Enoch*, that ye shall go astray by the spaces of threescore and ten Weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous Folk, hate the Godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest; and in the end ye shall kill him out of hand, as you think, not knowing he shall rise again, and so shall ye receive his innocent blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled, even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the *Heathen*, and despair shall bear you, till he visit you again, and mercifully receive you through Faith and Water.

And forasmuch as ye have heard of the threescore and ten weeks, hear ye also of the Priesthood; For in every Jubile the *first* anointed into the Priesthood shall be great, and talk to God, as to his *Father*, and his Priesthood shall be full of the fear of the Lord, and in the day of his gladness he shall write up the Salvation of the World. In the *second* Jubile,

Jubile, the anointed shall be conceived in the heaviness of the beloved sort, and his Priesthood shall be honourable, and he shall be glorified as amongst all men. The *third* Priest shall be taken up in sorrow, and the *fourth* shall be in grief, because the multitude of iniquities shall be laid upon him, and throughout all *Israel* every man shall hate his Neighbour. The *fifth* shall be held fast in Darkness, and likewise the *sixth* and the *seventh*. And in the *seventh* shall be such Abomination before God & Man, as I am not able to express. Howbeit that the doers thereof shall not be known. For this cause shall they be in Captivity and Corruption, and their land and Substance shall be destroyed ; but in the *fifth* Week they shall return into their desolate Country, and renew the Lords House. In the seventh week shall come idolatrous Priests, covetous Warriors, unrighteous Scribes, and filthy Abusers of Men, Children and Beasts.

After that the Lord hath sent Vengeance upon them in the Priesthood, then will God raise up a new Priest, unto whom all the Lords word shall be opened : and he shall execute true Judgment upon Earth many days, and his star shall arise in Heaven. As a King shall he shed forth the light of Knowledge in open sunshine of the

the day, and he shall be magnified over all the World, and be received and shine as the sun upon the Earth, and drive away all darkneſs, and there ſhall be Peace upon all the Earth. In his days the Heavens ſhall rejoyce, the Earth, ſhall be glad, the Clouds ſhall be merry, the Knowledge of the Lord ſhall be poured out upon the Earth, as the Waters of the Seas, and the Angels of Glory that are in the Lords preſence ſhall rejoyce in him. The Heavens ſhall be opened, and out of the temple of Glory ſhall Sanctification come upon him with the Fathers Voice, as from *Abraham* the Father of *Iſaac*, and the glory of the higheſt, ſhall be ſpread out upon him, and the Spirit of underſtanding and Sanctification ſhall reſt upon him, whereof he ſhall give abundantly and mightily to his Children in Truth for evermore, & there ſhall none ſucceed him from generation to generation world without end. In his Prieſthood all Sin ſhall come to an end, and the Unrighteous ſhall ceaſe from their naughtineſs: but the Righteous ſhall reſt in him, and he ſhall open the Gates of Paradife, and ſtay the threatning Sword againſt *Adam*; and feed the Lambs with the Fruit of Life, and the Spirit of Holineſs ſhall be in them.

He

Heshall bind up *Belial*, and give his own Children power to tread down hurtful Spirits ; and the Lord shall rejoyce in his Children, and accept them as his beloved for evermore. Then shall *Abraham*, *Isaac*, and *Jacob* be glad and then shall *I* and all Saints rejoyce.

Now my Children, ye have heard all. Therefore chuse unto you either Light or Darknes, either the Law of the Lord, or the Works of *Belial* : And we answered our Father, saying, *We will walk before the Lord according to his Law.* And my Father said, the Lord is witness, and his Angels are witnesses, and I am a witness, and you yourselves are witnesses of the words of my mouth : And when we had answered, *We will be witnesses, Levi*, rested with this charge given unto his Children.

And stretched out his feet, and was put to his Fathers, when he had lived a hundred and seven and thirty years, and they laid him in a Coffin, and buried him afterward in *Hebron*, beside *Abraham*, *Isaac* and *Jacob*.

*The Testament of Juda, made to his
Children at his Death, concerning
Valiantness, Covetouness and Fornica-
tion.*

THe Copy of all the sayings of *Juda*, which he spake unto his Children at the time of of his death; when they were come together before him, he said unto them.

I was my fathers fourth son, and my mother called me *Juda*, saying, I thank the Lord for that he hath given me a fourth Son. I was swift of foot and painful in my Youth, and obeyed my Father in all things, and blessed my mother, and my Mothers sisters: And when I came unto mans estate, my Father *Jacob* prayed over me, saying, *Thou shalt be a King, and prosperous in all things.* Behold, God gave me grace in all my works, both abroad and at home. Upon a time I saw a Hind, and ran after her and caught her, and made good meat of her for my Father. Also, I out ran the Roes, and over took all things that were in the Fields, insomuch that I caught

wife. Which brought me forth *Er*, *Anan*, & *Silon*; of which three, God slew two Children. For *Silon* lived, of whom some of you be the Children. My Father and we made eighteen years peace with his brother *Eſau* and his Children. When the eighteen years were past after our coming out of *Meſopotamia*, in the fortieth year of my life, *Eſau*, our Fathers Brother, came upon us with a great strong Host, and was slain by the Bow of *Jacob*, and conveyed away dead unto Mount *Seir*. We also followed upon the Children of *Eſau*, but his City was very strong with high Walls, and Gates of Iron and Braſs, ſo as we could not enter into it; howbeit we did shut them up within it, and besieged it. Now when they shewed not themselves abroad in twenty days together, I put my Helmet upon my Head, and in the sight of them all set up a ladder, and skaling the Walls, slew four of their noble men, with a stone of the weight of three talents. The next day *Ruben* and *Gad* went and slew threescore others. Then they offered peace, and we by our Fathers advice received them into Tribute. And they gave us two hundred Quarters of Corn, five hundred Vates of Oyl, and a thousand and five hundred measures of Wine, until we went down into *Egypt*. After
this

this my Son *Er* married *Thamar*, of *Mesopotamia*, the daughter of *Aram*. Now *Er* was a very wicked Imp, and doubted much of *Thamar*, because she was not of the Land of *Chanaan*. Therefore the Angel of the Lord slew him the third night after his marriage, when he had not yet accompanied with her, by reason of his mothers subtilty, and so died in his Naughtiness, for she was loath that he should have had any Chidren by her.

When *Anan* was mariagable, I gave *Thamar* unto him, and he likewise of a spite accompanied not with her, notwithstanding that he lived a full year with her, and when I threatned him, then he compained with her, but yet by his mothers commandment he let his seed fall upon the ground, and so also he died in his wickedness: I minded to have given her unto *Sylon* also, but my wife *Beckfue* would not suffer me. For the spited *Thamar* because she was not of the Daughters of *Chanaan*, as her self was. Now I know the Off-spring of *Canaan* was mischievous, but yet did youthfull fancy Blind my heart, and as I beheld her pouring out wine, I was deceived with drunkennets, and fell in love with her.

Upon a time while I was away, she married *Sylon* to a woman of *Chanaan*: which,
her

her deed, when I understood, I cursed her in the bitterness of my Soul, and so she died in the wickedness of her Sons. Two years after these things as I went to shear my Sheep, *Thamar* decking her self like a Bride, set her down at the Gate of the City, (For it was the custom of the *Amorites*, that their Brides do set themselves forth at the Gates of their Cities, by the space of 7 days together, to be abused by Fornication) I therefore being drunken with the waters of *Horek*, knew her not by reason of Wine, insomuch that her Beauty, together with the attire in decking of her self, deceived me, and thereupon turning aside unto her, I said, *shall I come in unto thee?* and she answered, *what wilt thou give me?* and I gave her my Staff, and my Girdle, and the Crown of my Kingdom. Upon my companying with her, she conceived. Afterward, I not knowing my self to have been the doer thereof, would have put her to death for it; but she having kept my pledges in store, shamed me with them: and when I had heard mine own words of her in secret, which I had spoken to her when I lay with her in my drunkenness, I could not put to Death, because it was of the Lords doings, but I touched her not any more to my dying day. For when I had done this Abomination
in

in *Israel*, lest she might work wiles with me,
 I said, *I would fetch my pledges again of her*: but
 when I enquired for her, the Townsmen said,
 there was no Bride in the City, because she
 came from another place, and had sate there
 but a little while, and she dreamed that no
 man knew of my going in unto her. After-
 ward we came into *Egypt* to *Joseph*, because
 of the dearth. Six and forty years old was I
 when we came hither, and threescore and
 thirteen years have I lived here. And now
 my Sons, hear me your Father in all things
 that I charge you withal, and keep you all my
 sayings, in doing all manner of Righteous-
 ness before the Lord, and in obeying the
 Commandments of the Lord God, and walk
 not after your own Lust, nor after Conceits
 of your own Minds, in the Pride of your
 hearts, neither Glory in the works of the
 Strength of your Youth, because it is sinfull
 in the sight of the Lord. For in as much as
 I gloried in my Battels, and upbraided my
 brother *Ruben* with *Bilhah* my Fathers Wife,
 because no face of any beautiful woman had
 yet deceived me, therefore the Spirit of Fond-
 nels and Fornication fell upon me, so that
 I was overtaken both in *Bethsue* the *Canaanite*,
 and in *Thamar* the wife of my own Sons. And
 I said unto my Father-in-Law, *I have made*
 my

God. He that serveth them cannot obey God, because they dazle mens minds, and walk abroad as well anights as of days. *My Children*, Covetousness leadeth men to Idolatry; For through doting upon Money, he called them Gods which are not, and compelleth the infected party to grow more vilely out of kind. For Monies sake I lost my Children, and had not the penance of the flesh, and the humbling of my Soul, and had not the prayers of my Father *Jacob* been, I had died, as now without Children. But the God of my Fathers being full of mercy, pity and compassion, knew that I had sin'd through ignorance. For the Prince of Error had blinded me, & I overshot my self as a fleshly man, & being corrupted with sin, I knew not my own infirmity, but thought my self to be invincible. Know ye therefore, my Sons, that 2 Spirits do attend every man, to wit, the *Spirit of Truth*, and the *Spirit of Error*, and in the midst between them is set the *Spirit of Understanding* of the mind, whose property is to incline which way it listeth: The things that belong both to Truth and Untruth, are written in the breast of man, and God knoweth every whit of it, none of all mens works can be hidden at from him, because all the Privities of mens hearts are written before the

the Lord, and the Spirit of Truth beareth witness of all things, and accuseth all, and he that sinneth hath a burning in his heart, and cannot lift up his face to his Judge. And now my Children, love ye *Levi*, that ye may abide, and exalt not your selves above, him, lest ye perish. The Lord hath given unto him the Kingdom, and unto him the Priesthood, and hath put the Kingdom under the Priesthood. Unto *Levi* is given the Priesthood, and unto *Juda* the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath given the things that are upon the Earth, and unto him the things that are in Heaven. As far as the Heaven surmounteth the earth, so far doth the Priesthood surmount the Kingdom upon earth. For the Lord hath chosen him above me, to approach unto him, and to eat of his Table, and to take the Firstlings of the Children of *Israel*, and thou shalt be as a Sea to him, for like as in the Sea, both the good and evil are in danger, and the one sort are caught Prisoners, and the other enriched, even so shall all kind of men be hazarded in thee, some sinking in Misery, and other floating in prosperity. For in the reign great Whales which swallow men, as fishes, and bring free

shall *Abraham*, *Isaac* and *Jacob* rise up again to life, and *I* and the Princes, my Brethren, shall be your Scepter in *Israel*: *Levi* first, *I* next, *Joseph* the third, *Benjamin* the fourth, *Simeon* the fifth, *Issachar* the sixth, and so all the rest. And the Lord hath blessed us. *Levi* shall be the Messenger of my Presence, *Simeon* the power of my Glory, *Ruben* Heaven, *Issachar* the Earth, *Zabulon* the Sea, *Joseph* the Mountains, *Benjamin* the Tabernacle, *Dan* Lights, *Neptalim* the Dainties, *Gad* the Day-sun, and *Asher* an Olive-Tree. And there shall be one People of the Lord, and one Tongue, and there shall be no more the false Spirit of *Babel*, because he shall be cast into endless fire. They that are buried in sorrow, shall rise in joy, and they that were poor for the Lords sake, shall be made rich. They that suffered penury, shall have plenty: and they that were weak, shall be made strong. They that died for the Lords sake, shall wake up unto life, and run in *Jacob*: yea, they shall run skipping and leaping, and they shall fly as Eagles for joy. But the ungodly shall be sorrowfull, and the sinners shall mourn, and all People shall glorifie the Lord forever. Therefore my Children, keep all the Law of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years

old do I die in your sight. Let none of you bury me in costly Cloaths, nor rip my Belly, for so will Rulers do: but carry me back into *Hebron* with you. With these words *Juda* died: and his Children doing in all things as he commanded them, buried him with his Fathers in *Hebron*.

The Testament of Issachar, made to his Children at his Death, concerning a single heart.

THE Copy of *Issachar's* Words. He calling his children about him, said unto them, Ye Children of *Issachar*, hear your Father, and hearken unto the words of the Beloved of the Lord. I am *Jacobs* fifth son, in the reward of *Mandrake*. For *Ruben* brought *Mandrakes* out of the field, and *Rachel* meeting him, took them of him: thereat *Ruben* wept, and at his noise my mother *Lea* came out. Now the *Mandrakes* were sweet scented Apples, which the Sand of *Aram* bringeth forth in high Countries, by the water Valleys. And *Rachel* said, I will not give thee these Appels, because they shall help me to Children. Now there were two
of

of these Apples, and *Lea* said, *dost it not suffice thee, that thou hadst gotten away the husband of my Virginity, but that thou wilt have this also?* She answered, *Let Jacob lie with thee to night for thy sons Mandrakes.* *Lea* said unto her, *Do not boast nor brag; for Jacob is mine, & I am the wife of his youth.* And *Rachel* answered, *How so? was he not first handfasted unto me, and served he not our Father fourteen years for me? what shall I do to thee? for many are the wiles & policies of men, & guile goes forward upon earth. If it had been otherwise, thou shouldest not have seen Jacob in the face at this day; for thou art not his Wife, but wert guilefully put to him in my stead: my Father deceived me, & conveighing me away that night, suffered me not see him, for had I been there, this had not come to pass. Wherefore, take thee one Mandrake, and in lieu of the other, I grant him for one night: and Jacob knew Lea, who conceiving bear me, and called my name *Issachar*, because of the hire. Then an Angel of the Lord appeared unto Jacob, and said, that *Rachel* should bear but two Sons, because she had forsaken the company of her husband, chosen continency: and if my mother *Lea* had not given the two Apples for his company, she should have born*
eight

eight Children, whereas by reason of that she bear but six, *Rachel* two, and because God visited her in the Mandrakes; for he knew, that she greatly desired to company with *Jacob*, for *Issues* sake, and not for lust of pleasure: for she laid up the Mandrake, and delivered it unto *Jacob* the next day, therefore God heard *Rachel* in the Mandrakes, because that although she had a mind to them, yet she ate them not, but offered them to the Priest of the most High, which was in those daies, and laid them up in the Lords house. Therefore my Children, when I came unto mans state, I walked with an upright heart, and became Bailiff of Husbandry unto my Fathers, and brought them the fruits of their Lands in their due seasons, and my Father blessed me when he saw how I walked plainly and simply. I was no busie body in my doings, was not hurrful nor spitful to my Neighbours, railed not upon any man, neither dispraised I the life of any that walked in singleness of mind. By reason hereof when I was thirty years old, I took a wife, because labour had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labour made me to sleep soundly, and my Father did alwayes rejoyce of my simplicity; For whatever pains I took,

first

first of all I offered all the first fruits, and the
 first ingendred cattle unto the Lord by the
 Priest, and then gave my Father the rest,
 and the Lord doubled his benefits in my
 hands; Yea, and *Jacob* himself perceived
 well that God wrought with my plain dealing.
 For unto every poor man, and to every mans
 adversity, give I of the fruits of the earth
 with a single heart. And now my Children,
 hearken and walk in singleness of mind, for
 I know that the Lord is very well pleased
 with it. The single hearted man coveteth
 not Gold, undermineth not his Neighbour,
 lusteth not after diversity of meats, desireth
 not shift of apparel, nor heightneth himself
 long time, but only hath an Eye to Gods
 will, and the spirits of error cast do nothing
 against him. For he cannot skill to enter-
 tain a fair woman, lest he should defile his
 own mind: Wrath overmastereth not his
 wit, Envy melteth not his soul, neither doth
 his mind run covetously upon gain. For he
 leadeth an upright life, and beholdeth all
 things with a single Eye, excluding all hurt-
 fulness of worldly error, lest he should oversee
 any of the Commandments of God. There-
 fore my Children, keep Gods Law, and hold
 fast plainness: walk on in innocency, and be
 not too inquisitive into Gods secrets, or of
 your

your neighbours doings, but love God and your neighbour, pittie the poor and weak, bow down your back to Husbandry, and labour in tilling of the earth, in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from *Abel* to this day; for there is none other portion given thee then of the fatness of the earth, whose fruits come by pains taking: for our Father *Jacob* blessed me with the benefits of the Earth, and the firstlings of fruits; *Levi* and *Juda* are glorified of the Lord among the Children of *Jacob*; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom: Therefore obey ye them, and walk plainly as our Father *Jacob* did; for unto *Gad* it is given, to destroy the Temptations of *Israel*. My Children, I know, that in the last days your Children shall forsake plainness, and cleave to covetousness, let go innocency, and follow lewdness, leave Gods Commandments and stick unto *Belial*, give over Husbandry, and gad after wicked devices, and therefore shall they be scattered amongst the *Heathen*, and become bond slaves to their Enemies.

Wherefore warn your Children of it, that
if

if they sin, they may return quickly to the Lord; for he is merciful, and will deliver them, and bring them home again into their own Land. I am now an hundred and two and twenty years old, and I know not any deadly sin upon me. I have not known any women but my wife, neither have I committed whoredom in the lust of my Eyes. I have not drunk wine unto drunkenness, neither have I covered any pleasant things of my Neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been sorry with every man that was in heaviness, and given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttles of Lands. I have been pitiful in the daies of my life, and dealt truly in all cases. I have loved the Lord with all my strength, and all men as my own Children. My Sons, if you also do the like, all the spirits of *Belial* will fly from you, and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild beasts into subjection to you, because ye have the Lord of Heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into *Hebron*, and to bury him there in the Cave with his Fathers.

Thus

Thus he stretched out his feet and dyed in a good Age; having all his limbs strong and sound, and slept the sleep of all the World.

The Testament of Zabulon, made to his Children at his death concerning Compassion and Mercy.

THe charge that Zabulon gave to his Children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye sons of Zabulon, a good gift to my Father and Mother. For when I was begotten my Father was greatly increased in Sheep and Cattle, by reason of the good luck that he had through the straked rods. I wist not, my Children, I wist not, that I sinned in those daies, for I considered not that I dealt wickedly, through ignorance, in Josephs case: and moreover concealed it with my brothers, from our Father, howbeit that I wept much for it in secret: for I was fore afraid of my Brothers, because they had all conspired together to kill him with the sword, that
should

should bewray that secret. Nevertheless
 when they would have killed him, I besought
 them most earnestly with tears, that they
 would not do such wickedness. For *Simeon*
 and *Gad* came upon *Joseph* to have killed him,
 and *Joseph* falling upon his knees, said unto
 them, Have pity upon me, my brethren,
 have pity upon the bowels of our Father *Jac-*
cob: Lay not your hands upon me to shed in-
 nocent Blood: for I have not sinned against
 you. If I have done amiss, nurture me with
 chastisement, but lay not your hands upon
 me, for our father *Jacobs* sake. Upon his
 saying of these words, I being moved with
 compassion, came and wept, and my heart
 melted within me, and all the substance of my
 bowels were loosened upon my soul, and *Joseph*
 wept, and I with him, & my heart trembled,
 and the joynts of my body quaked, and I was
 not able to stand. And when he saw me
 weeping with him, and them coming towards
 him to kill him, he fled behind me, and be-
 sought them to take pity of him. Then *Ruben*
 stepping in, said, My brethren, let us not
 kill him, but let us cast him into the dry pit,
 that our fathers digged, and found no water
 in it. God suffered not any water to spring
 up in it, because it should be a safeguard for
Joseph. And so they did till they sold him to
 the

the *Ismaelites*. Thus gave I not consent to the sin against *Joseph*: but *Simeon*, *Gad*, and the other of my brothers taking money for *Joseph*, bought shoes with it for themselves, their Wives, and their Children, saying, Let us not eat it, because it is the Price of our Brothers Blood; but let us tread and trample it under our feet, because he said, he should reign over us, and we shall see what his dreams will come unto. Therefore in the Scepter of *Enochs* Law, it is written of him, that would not raise up seed to his brother, I have loosed *Josephs* shoes; For when we came out of *Egypt*, the young man unbuckled *Josephs* shoes at the Gate, and so we worshipped *Joseph*, as if it had been *Pharaoh*; and not only worshipped him, but also kneeled down before him with blushing, and so were we put to shame before the *Egyptians*; for afterward the *Egyptians* heard of all the ill that we had offered and done to *Joseph*. After the laying of him in the pit, my brothers set meat upon the Table to eat. But I mourning for *Joseph*, did taste no meat by the space of two daies, and two nights together; neither would *Juda* eat with them, but had an Eye unto the Pit, because he feared lest *Simeon* and *Gad* should

step thither and kill him : When they saw I
ate nothing, they set me to keep him till he
was sold. He was in the Pit three days and
three nights, without repast, yet he was sold.
Ruben hearing that he was sold in his absence,
rent his garments, and wept, saying, *how*
shall I look my Father Jacob in the face ? and
therewithall taking Money, he ran after the
Merchant men : but he could not find them,
for they had left the Kings High way, and
were gone away apace by by-Lanes ; and
Ruben ate no meat that day. *Dan* therefore
coming unto him, said, *Weep not, neither be*
sad for the Body ; for : wot what we may say unto
our Father Jacob : We will kill a Kid and stain
Josephs Coat with the Blood of it, and say unto
him, see if this be thy Sons Coat or no, for when
they intended to sell Joseph, they stripped
him out of our Fathers Coat, and put upon
him an old Coat of a bondservant. Simeon
had gotten his Coat, and would not deliver
it us, but was minded to have cut it in pieces
with his sword ; and he was angry that he was
yet alive, and that he had not slain him. Then
all my brethren rising up together, said unto
him, Why shouldest not thou give it us, seeing
that thou only art the worker of this Mischief in
Israel ? Hereupon he gave it them, and they
did as *Dan* had counselled. And now my
Children,

the *Ismaelites*. Thus gave I not consent to the sin against *Joseph*: but *Simeon*, *Gad*, and the other of my brothers taking money for *Joseph*, bought shoes with it for themselves, their Wives, and their Children, saying, Let us not eat it, because it is the Price of our Brothers Blood; but let us tread and trample it under our feet, because he said, he should reign over us, and we shall see what his dreams will come unto. Therefore in the Scepter of *Enochs* Law, it is written of him, that would not raise up seed to his brother, I have loosed *Josephs* shoes; For when we came out of *Egypt*, the young man unbuckled *Josephs* shoes at the Gate, and so we worshipped *Joseph*, as if it had been *Pharaoh*; and not only worshiped him, but also kneeled down before him with blushing, and so were we put to shame before the *Egyptians*; for afterward the *Egyptians* heard of all the ill that we had offered and done to *Joseph*. After the laying of him in the pit, my brothers set meat upon the Table to eat. But I mourning for *Joseph*, did taste no meat by the space of two daies, and two nights together; neither would *Juda* eat with them, but had an Eye unto the Pit, because he feared lest *Simeon* and *Gad* should

step thither and kill him : When they saw I
ate nothing, they set me to keep him till he
was sold. He was in the Pit three days and
three nights, without repast, yet he was sold.
Ruben hearing that he was sold in his absence,
rent his garments, and wept, saying, *how*
shall I look my Father Jacob in the face ? and
therewithall taking Money, he ran after the
Merchant men : but he could not find them,
for they had left the Kings High way, and
were gone away apace by by-Lanes ; and
Ruben ate no meat that day. *Dan* therefore
coming unto him, said, *Weep not, neither be*
sad for the Body ; for : wot what we may say unto
our Father Jacob : We will kill a Kid and stain
Josephs Coat with the Blood of it, and say unto
him, see if this be thy Sons Coat or no, for when
they intended to sell Joseph, they stripped
him out of our Fathers Coat, and put upon
him an old Coat of a bondservant. *Simeon*
had gotten his Coat, and would not deliver
it us, but was minded to have cut it in pieces
with his sword ; and he was angry that he was
yet alive, and that he had not slain him. Then
all my brethren rising up together, said unto
him, *Why shouldest not thou give it us, seeing*
that thou only art the worker of this Mischief in
Israel ? Hereupon he gave it them, and they
did as *Dan* had counselled. And now my
Children,

Children, I warn you, keep the Lords Com-
mandments, be merciful to your Neighbours,
and have inward Compassion towards all,
not only Men but also Beasts. For in that
respect the Lord blessed me, insomuch that
when all my Brothers were sick, I escaped
without sickness. For God knoweth every
mans intent. Therefore my Children, have
Compassion in your Bowels, because that as
any man dealeth with his Neighbour, so will
God deal with him. For the Children of my
Brothers fell sick also, and died for *Josephs*
sake, because their Fathers pittied him not,
but my Children were preserved without
sickness, as you know. And while I was up-
on the Sea-coast of *Canaan*, I fell to fishing
for my father *Jacob*: and whereas many
others were drowned in the Sea, I abode un-
hurt. I was the first that made a Fisher-boat
to float upon the Sea, for God gave me Un-
derstanding and Wisdom therein, so that
I did set up a Mast in

the

Hannah Bone

the Boat, and fastned a sail in the midst of the wood, and coasting along the shoar in it, fished for my Fathers houshold; till we came into *Egypt*: and for pity sake, I gave of my fishing to every stranger that I met with, if there were any forreigner born, or any sick body, or any aged Person, I bolyed my fish and dressed it well, according to every mans need, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the Sea. For he that giveth his neighbour, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my fathers house sufficiently: in harvest time I fished, and in winter time I fed sheep with my brothers. Now will I tell you what I did, I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man; you therefore my Children, take pity indifferently of all men, and shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart, and if he have not wherewith to succour the needy out of hand, yet have compassion on him with inward mercy. I know that my hand forstowed not to give to him
that

Children, I warn you, keep the Lords Com-
mandments, be merciful to your Neighbours,
and have inward Compassion towards all,
not only Men but also Beasts. For in that
respect the Lord blessed me, insomuch that
when all my Brothers were sick, I escaped
without sickness. For God knoweth every
mans intent. Therefore my Children, have
Compassion in your bowels, because that as
any man dealeth with his Neighbour, so will
God deal with him. For the Children of my
Brothers fell sick also, and died for *Josephs*
sake, because their Fathers pittied him not,
but my Children were preserved without
sickness, as you know. And while I was up-
on the Sea-coast of *Canaan*, I fell to fishing
for my father *Jacob*: and whereas many
others were drowned in the Sea, I abode un-
hurt. I was the first that made a Fisher-boat
to float upon the Sea, for God gave me Un-
derstanding and Wisdom therein, so that
I did set up a Mast in

the

Hannah Bon

the Boat, and fastned a sail in the midst of the wood, and coasting along the shoar in it, fished for my Fathers houshold, till we came into *Egypt*: and for pity sake, I gave of my fishing to every stranger that I met with, if there were any forreigner born, or any sick body, or any aged Person, I bolyed my fish and dressed it well, according to every mans need, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the Sea. For he that giveth his neighbour, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my fathers house sufficiently: in harvest time I fished, and in winter time I fed sheep with my brothers. Now will I tell you what I did, I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man; you therefore my Children, take pity indifferently of all men, and shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart, and if he have not wherewith to succour the needy out of hand, yet have compassion on him with inward mercy. I know that my hand forstowed not to give to him
that

hat wanted, and to spend the time with
 him, insomuch that I have walked above
 seven furlongs with such a one weeping, and
 my heart yerned upon him for compassion.
 You therefore my Children, have earnest and
 inward mercy towards all that are in misery,
 that God having pity upon you, may be
 merciful to you likewise. For in the last
 daies God will send his mercy upon the earth,
 and wheresoeuer he findeth inward and hear-
 ty mercy there will he dwell; for look how
 much mercy man sheweth to his neighbour,
 so much will God shew to him again. Now
 when we came down into *Egypt*, *Joseph* mind-
 ed not our evil dealing with him, but when
 he saw me, it made his heart yern: whom
 look ye upon, my Children, learn to forget
 the harm that is done to you. Love ye one
 another, and do not one of you think upon
 anothers ill dealing, for that breaketh unity,
 and displeaseth all Kindred, and troubleth
 the mind. For he that is mindful of harm
 past, hath not the bowels of mercy. Mark
 the water, and see how it washeth away the
 sand when the stones and timber are remov'd
 asunder. And if a brook be drawn into ma-
 ny streams, the earth sucketh it up, and it
 cometh to nothing: and so shall you, if you
 be divided among your selves; therefore
 divide

2. *Frances* B

(-71-)
Franny Haines

*The Testament of Dan made to his Children
at his Death, concerning Anger and
Lying.*

THe Copy of Dan his words, which
he spake unto them in his last days;
in the hundred five and twentieth
year of his life, he called his Tribe unto him,
and said.

Ye Children of *Dan*, hear my sayings,
and give heed to the words of your Fa-
thers mouth. I liked in my heart, and shew-
ed in my whole life the thing that is good:
for Truth joyned with right dealing pleas-
eth God well. I have hated hurtful things:
as Lying and Anger, because they teach a
man all manner of naughtiness. I confess
unto you my Children this day, that I was
glad in my heart at the death of *Joseph*, that
true and good man; and rejoyced at the sel-
ling of him, because our Father loved him
more then us. For the spirit of spightful-
ness and pride said unto me, Thou art his
son too, as well as he. And one of the spi-
rits of *Behai* wrought with me, saying,

F

Take

Franny Haines

hat wanted, and to spend the time with
 him, insomuch that I have walked above
 seven furlongs with such a one weeping, and
 my heart yerned upon him for compassion.
 You therefore my Children, have earnest and
 inward mercy towards all that are in misery,
 that God having pity upon you, may be
 merciful to you likewise. For in the last
 daies God will send his mercy upon the earth,
 and wheresoever he findeth inward and hear-
 ty mercy there will he dwell; for look how
 much mercy man sheweth to his neighbour,
 so much will God shew to him again. Now
 when we came down into *Egypt*, *Joseph* mind-
 ed not our evil dealing with him, but when
 he saw me, it made his heart yern: whom
 look ye upon, my Children, learn to forget
 the harm that is done to you. Love ye one
 another, and do not one of you think upon
 anothers ill dealing, for that breaketh unity,
 and displeaseth all Kindred, and troubleth
 the mind. For he that is mindful of harm
 hath not the bowels of mercy. Mark
 the water, and see how it washeth away the
 sand when the stones and timber are remov'd
 asunder. And if a brook be drawn into ma-
 ny streams, the earth sucketh it up, and it
 cometh to nothing: and so shall you, if you
 be divided among your selves; therefore
 divide

2. *Francesc B.*

(71)
Franny Haines

*The Testament of Dan made to his Children
at his Death, concerning Anger and
Lying.*

THe Copy of Dan his words, which
he spake unto them in his last days;
in the hundred five and twentieth
year of his life, he called his Tribe unto him,
and said.

Ye Children of *Dan*, hear my sayings,
and give heed to the words of your Fa-
thers mouth. I liked in my heart, and shew-
ed in my whole life the thing that is good:
for Truth joyned with right dealing pleas-
eth God well. I have hated hurtful things:
as Lying and Anger, because they teach a
man all manner of naughtiness. I confess
unto you my Children this day, that I was
glad in my heart at the death of *Joseph*, that
true and good man; and rejoyced at the sel-
ling of him, because our Father loved him
more then us. For the spirit of spightful-
ness and pride said unto me, Thou art his
son too, as well as he. And one of the spi-
rits of *Belial* wrought with me, saying,

E

many more

Take

Take this sword and slay *Joseph* with it, and when he is dead, thy father shall love thee. This was that spirit of spightfulness which counselled me to devour *Joseph*, as the Leopard devours a Kid. But the God of our father *Jacob* did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Scepters in *Israel* by committing that wickedness. And now my Children, I tell you of a truth, that unless you keep yourselves from the spirit of lying and wrath, and love truth, and long sufferance, ye shall perish. Wrath is blind, my Children, and no wrathful man looketh truth in the face, because that although they were his father and mothers, yet doth he hold them all his enemies: though he be his brother, yet he knoweth him not: though he be the Lords Prophet, yet obeyeth he him not: though he be a righteous man, yet he regardeth him not: and though he be his friend, yet he considereth it not. For the Spirit of wrath be-
 setteth him with the snares of Error, blinding his natural eyes, and dimming the eyes of his mind by falshood, and giving to him a sight of his own making. And wherein beareth he his Eyes? In hatred of heart; for he giveth him a self-willed heart against his brother to spight him and envy him. My Sons,
 wrath

wrath is mischievous ; for it becometh a Soul to the Soul, and subdueth the body to it self by over mastering the soul, and giveth power to the body to work all wickedness. And when the soul hath wrought, it justifieth the thing done, because it seeth not.

Therefore he that is wrathful, if he be a man of might, had treble power in his anger. One, through the help and furtherance of his Servents ; Another, of his riches, where through he perswadeth and overcometh his Unrighteousness : and a third, of the nature of his own body ; which of it self worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled. For the said spirit doth always further his wickedness, by causing his deeds to be matched with lying. Wherefore consider the power of Wrath how vain it is. For he is in bitter speech, and walketh at Satans right hand that his deeds may be wrought in untrustiness and lying. For Satan doth first of all sting him by speech, and when he hath once pricked him forward, he strengtheneth him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his mind to excessive wrath. Therefore when any man speaketh against you, be not moved to anger : and if he praise you as good men,

men, be not puffed up nor changed into voluptuousness and fierceness of countenance; for when a man heareth a thing that disliketh him, first it tickleth him, and stingeth his mind, so that he thinks he hath just cause to be angry. Now therefore my Children, if ye fall into any loss and hindrance, be not out of patience; for the spirit of impatience maketh men to lust for the thing that is for-gone, and to be angry for the want of it: Bear your losses willingly, and be not out of quiet for it; for unquietness engendrs anger & untruth: & it is evil to have a double face. Anger and untruth talk one to another, to trouble the Understanding. And when the mind is cumbered with disdain, the Lord departeth from it, and *Belial* getteth the dominion of it. Therefore my Children keep the Lords Commandments and Laws, eschew untruth and hate it, that the Lord may dwell in you, and *Belial* fly from you. Speak every of you the Truth to his Neighbour, that ye fall not willingly into incumbrance, and so shall ye be in quiet, and ye shall have the God of peace: War shall not prevail against you. Love the Lord all your life long, and love ye one another with soothfast heart; For I am sure that in the latter days ye shall depart from the Lord and walk in naughtiness,

ness, working the Abominations of the *Gentiles*; and hunting wicked women in all lewdness by the working of deceitful spirits in you. For I have read in *Enoch*, that Satan is your prince; and that all the spirits of fornication & pride, shall ply themselves in laying snares for the Children of *Dan*, to make them sin before the Lord. But my Children, stick ye unto *Levi*, and look upon them in all things. The children of *Juda* shall snatch away other mens goods like Lions through covetousness. For this cause shall ye be led away with them into captivity, and there receive all the plagues of *Egypt*, and all the malice of the *heathen*: whereupon ye shall return to the Lord, and obtain mercy, and he shall bring you into his holy place, and proclaim peace to you. The Lords saving health shall spring up unto you out of the Tribes of *Juda* and *Levi*. He shall make War against *Belial*, and give our young men the victory in revengement. He shall deliver the imprisoned souls of the Saints from *Belial*, and turn your unbelieving heart to the Lord, and give everlasting peace to such as call upon him. The Saints shall rest in him, and the righteous shall rejoyce in the new *Jerusalem*, which shall Glorifie GOD for ever. *Jerusalem* shall no more be wasted, nor *Israel* led

into captivity, because the Lord shall be conversant among men in the midst of it, and the holy one of *Israel* shall reign over you in lowliness and poverty, and he that beleiveth in him, shall certainly reign in Heaven. Now my Children, fear the Lord, & beware of Satan and his spirits. And draw near to God, and to the Angel that excuseth you, for he is the Mediator between God and man, to set peace in *Israel*. He shall stand against the Kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth that whensoever *Israel* decayeth, then shall his enemies Kingdom come to an end. But the said Angel shall strengthen *Israel*, that he come not to an evil end. At that time shall *Israel* depart from iniquity, and the Lord shall visit such as do his will in all places of *Israel*, and among the *Heathen* his Name shall be, The Saviour. Therefore my Children, keep your selves from all noisome dealing, and put from you Wrath, and all Untruth: Love truth and mildness, and look what you have here of your Father, deliver it over to your Children, that the Father of Nations may receive you. For he was soothfast, long-suffering, meek, lowly, and a Teacher of Gods Law by his own works. Therefore depart from all Un-
righteousness

righteousness, that ye may stick to the Righteousness of the Lord's Law, and bury ye me by my Fathers. In saying these things he kissed them, and slept the sleep of the World. And his Sons buried him, laying his bones by *Abraham, Isaac and Jacob*. And like as *Dan* had prophesied to them, that they should one day neglect Gods Law, and estrange themselves from the off-spring and native Country of *Israel*, so came it to pass.

The Testament of Naphtalim, made to his Children concerning Goodness.

THE Copy of Naphtalim's Testament concerning the things which he discoursed at the end of his time, in the hundred and two and thirtich year of his life. At the coming of his Children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great cheer to be prepared. When he awoke in the morning from sleep, because he was even at death door he praised the Lord that had strengthened him, and began to speak to his Children in this wise,

My Children, give ear to Naphtalim, hearken to your fathers words: I was born of

Bilva,

Bilha, and because *Rachel* dealt craftily in putting *Bilha* to *Jacob* in her own stead, and *Bilha* was delivered of me in *Rachels* lap; therefore was I called *Napthalim*. And *Kachel* loved me, because I was born on her lap, and she kissed me when I was a little one, saying, God let me see a brother of thine out of mine own womb after thee, By reason whereof, *Joseph* was like to me in all things according to *Rachels* request. Now my mother *Bilna* was the daughter of *Rothens*, the brother of *Debora*, *Rebicka's* Nurse, and was born the self same day that *Rachel* was born; for *Rothaus* was a *Chaldean* of *Abraham's* kindred, a worshipper of GOD, free-born, and a noble man. Howbeit for as much as he was taken prisoner, *Laban* bought him, and married him to a bond woman of his called *Eve*, who brought him forth a son, whom he named *Zeliphas*, after the name of the Castle wherein he was taken. Afterward she bare *Bilha* calling her, her newhasty daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my Father *Jacob* appointed me to run of all messages, and blessed me with the Name Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of Clay thereafter: so the Lord maketh a mans body proportion-

able to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or odds betwixt them: for all the Lords creatures are made by weight, measure and rule. And as the Potter knoweth the use of every of them to what things they be meetest; so the Lord knoweth the body, how far forth it is fit for goodness, and when it beginneth in evil. For there is not any Creature, reasonable nor unreasonable, which the Lord knoweth not; for he hath created all men after his own Image: and as mans strength is, so is his work: as his will so is his work: as is his forecast, so is his doing: as is his heart, so is his mouth: as is his eye, so is his sleep: and as is his mind, so is his talk, either of the Law of the Lord, or of the Law of *Belial*. And look what diversity is between light and darkness, or between sight and hearing, the same diversity is there in man and woman. Neither is it to be said, that there is any betterness in any thing either of the face, or of other like things. For God hath made all things good in their order or degree; he hath set the five Wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath assigned the heart to wisdom, the belly to the avoidance

avoidance of the stomach, the breast to health, the liver to anger, the gall to bitterness, the spleen to laughter, The kidneyes to craftiness, the loins to strength, the ribs to comeliness, the seed to lustiness, and so forth. So my Children, do all things in order, and in the fear of God, neither do ye any thing disorderly in scorn, or out of due season. For thou canst not command the eye to hear, neither canst thou do the works of light in darkness. Therefore haste you not to mar your doings through covetousness, or to beguile your own souls with fond talk. For by holding your peace with a clean heart, ye shall be able to keep the will of God, and to cast away the will of the Devil: The Sun, Moon and Stars break not their order, neither break you Gods Law in the order of your doings. The *Gentiles* by going astray, and by forsaking the Lord have changed their order, and followed stocks and stones, and spirits of error. But do you not so (my Children :) know ye that your only one God is the Lord in the Skies, on the Earth, in the Sea, and of all Creatures, for he is the maker of them; and be not like *Sodom*, which altereth the order of her nature; likewise the waters altered the order of their nature; and they whom God curied in the flood, making
the

the earth desolate and fruitless for their sakes: My Children, I say these things, because I have read in the holy writings of *Enoch*, that you also shall depart from the Lord, and walk in all the wickedness of *Sodom*, and the Lord shall bring thralldom upon you, so as you shall serve your enemies, and be pinched with all manner of tribulation and pain till God consume you every one: and when ye be made few and small, ye shall turn again, and know the Lord your God, and he shall bring you again into your own Land, according to his manifold mercy. And it shall come to pass, that when they shall be come into the Country of their Fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the face of the whole Earth, till in the mercy of the Lord a Man come, that poureth out Mercy and Righteousness upon all men both far and near. For in the 40th Year of my life upon mount *Olivet*, toward the east side of *Jerusalem*, I saw the Sun and Moon stand still, and behold *Isaac* my Fathers father said to us, Come hither a pace, and every one of you take hold, according to his strength, for the Sun and Moon may be caught. And we came running all together, and *Levi* caught hold of the Sun, & *Juda* of the Moon, and were both of them lifted up with them.

And when as *Levi* became as the Sun, a certain young man delivered him twelve boughs of Palm tree; and *Juda* shined as the Moon, and twelve beams or rays were under his feet, and *Levi* and *Juda* running together, beheld one another. And behold there was a bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not; for *Joseph* stepping before us, caught him, and mounted aloft upon him. And behold there appeared unto us an holy writing, saying, The *Assyrians*, *Medes*, *Elamites*, *Gilathites*, *Chaldees*, and *Syrians*, shall hold the Scepter of *Israel* in thralldom: And again, a seven mounths after, I saw our Father *Jacob* standing in the Sea of *Famma*, and us his sons with him: and behold there came a ship sailing by, full of dried of flesh, without Marriner or Pilot. Upon the ship was written, *Jacob*; and our Father, said to us, Let us go to our ship: when we were within it, there arose a sore tempest and a mighty gale of wind, and our father who held the stern, flew away from us, and then we being tossed with a storm were carried into the Sea, and our ship was filled with water, and weather beaten, and torn on all sides. Then *Joseph* fled out of the boat, and we all were divided upon twelve boards, and

and *Levi*, and *Juda* was among us; so were we scattered on all coasts; and *Levi* being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed the ship came quickly to Land, and behold our Father *Jacob* came, and we rejoiced all together with one mind. I told my Father these two dreams, and he said to me, these things must be fulfilled in their time, and *Israel* must indure many things. Then said he further to me, I believe that *Joseph* is alive; for I see that the Lord doth always number him with us. And he said, thou livest, my son *Joseph*, but yet I see thee not, neither seest thou *Jacob* that begat thee; truly he made us to weep at these words of his, and my bowels glowed within me, to bewray unto him that *Joseph* was sold, but I was afraid of my Brothers. Behold my Sons, I have shewed you the last times, and all things that shall be done in *Israel*. You therefore command your Childeen, to be helpful unto *Levi* and *Juda*. For by *Juda* shall health and welfare spring up unto *Israel*, and in him shall *Jacob* be blessed. For by his Scepter shall God appear and dwell among men upon Earth, to save the flock of *Israel*, & to gather the Righteous from among the *Heathen*. My Children, if you do well, both men and Angels shall praise and

and bless you, and God shall be glorified by you among the *Gentiles*, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a man bring up his Children well, the Child giveth and endeavoureth always to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him shall men and Angels curse, and God shall be dishonoured through him among the *Gentiles*, and the Devil shall possess him as a peculiar Vessel and Instrument, and all beasts shall overmaster him, and the Lord shall hate him. For the Commandments of the Law are of two sorts, and are fulfilled in work. For there is a time for a man to company with his Wife, and a time to forbear her, that he may give himself to prayer. There are two Commandments which breed sin, except they be done in their due order, and so it is in the rest of the Commandments. Therefore be ye wise and skilful in the Lord, knowing the order of his Commandments, and the Laws of all things, that God may love ye. Having commanded them many other such things, he prayed them to convey his bones to *Hebron*, and to bury him by his Fathers. And so eating and drinking with a merry heart, he covered his
all

face and died. And *Napthelims* Children did all things according as their Father had commanded them.

The Testament of Gad made to his Children at his death concerning Hatred.

THE Copy of Gad's Testament, and of the things that he spake to his Children, in the hundred and seventh year of his life, saying, I was *Jacob's* seventh Son, and skilful and strong in keeping of Sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf, Bear, or other wild Beast upon our cattle, I ran to it, and killed it. *Joseph* also did feed sheep with us about thirty days, who being tender, fell sick by reason of over much heat, and went home to *Hebron*, to his Father, whom he lodged by himself, because he loved him. And *Joseph* told our Father that the sons of *Bilha* wasted his Goods at *Zilpha*, and made havock of them without the knowledge of *Juda* and *Reuben*. For he knew that I had rescued a Lamb out of a Bears mouth, and killed the Bear, and that because the lamb could not live, which (thing grieved me) we killed it also, and eat it. He told our Father of it, and our brothers were greatly discontented with his doing, even to

to the day that he was sold into *Egypt*, and the spirit of hatred was in me, insomuch as I could not find in my heart to hear *Joseph* speak, or to see him, because he had rebuked us openly, for eating the lamb without *Juda*. To be short, he made our Father believe whatsoever he told him. But now I acknowledge my sin, my Children, that I was often in mind to have killed him; for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; Therefore I would have devoured him, as an Ox eateth up grass from the Earth. And for that cause I and *Juda* sold him to the *Ismaelites* for 30 gilderns, of the which we kept away ten privily, and shewed the other 20 to our Brethren. And so covetousness perswaded me to wish his Death. But the God of our Fathers delivered him out of my hands, to the intent I should not do such wickedness in *Israel*. And now my Children, give ear to the words of Truth, that ye may live righteously, and keep the Law of the highest, and not go astray through the spirit of hatred; for that is evil in all mens doings. Whatsoever another man doth, that doth the later mislike and abhor. If one keep the Law of the Lord, he praiseth it not:
 If

If one fear the Lord and deal Righteously, him he loveth not, but dispraiseth the Truth, he envyeth him that ordereth his wayes a right, he embraceth back-bitings, he loveth scornfulneis; and because that hatred hath blinded his mind, he doth to his Neighbours, as we did to *Joseph*; therefore my Children, keep your selves from hatred, because it committeth wickedness, even against the Lord; for it will not hear the words of Gods Commandment, concerning the loving of a mans Neighbour, but sinneth spitefully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned, and killed, or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, and to put him to death if it be possible; for hatred worketh with spitefulness, and is alway sorry to hear or see men go forward or prosper in well doing. For like as love beareth good will, even to the dead, and wisheth them alive, and would (if it were possible) stay them from death which are condemned to dye; So hatred seeketh to slay the living, and deemeth them unworthy of life which have offended never so lightly. For the spirit of hatred doth through cankered
 G frowardness

frowardness of heart, work joyntly with Satan in all things, even to the death and destruction of men. But the spirit of love doth through long sufferance work with Gods Law to the welfare of men. Hatred is evil, because it abideth with lying, speaking continually against the Truth, making a great ado of small matters, overshadowing the light with darkness, counting sweet to be fowre, teaching slanderousness, war, wrong, and abundance of all mischief, and finally, filling the heart with devilish poyson. My Children, I speak these things upon experience, to the intent you should eschew hatred, and stick to godly love. Righteousness driveth out hatred, and lowliness killeth it; for righteous and a lowly person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent; he back-biteth no man, because the fear of the Highest overcometh hatred; for the fear of the Lord offendeth not, neither will do any man wrong, no, not even in thought. At length I came to the knowledg of these things, when I had repented me of my dealings towards *Joseph*. For the true repentance that is according to Gods Will, mortifieth a man to obedience, chaseth away darkness, enlighteneth the eyes, giveth knowledge to the mind, and

and leadeth the Soul to Salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it brought upon me the pain of the heart ; and and if my Father *Jacob's* prayers hadnot been, surely I had died out of hand . or look where- in a man sinneth, by the same he is punished. Forasmuch therefore as my heart was merciles toward *Joseph*, I suffer'd Gods righteous justice in my heart by the space of 11 months, that the time of my punishment might fall out even with the time that I urged the selling of *Joseph*. Now therefore my Children, each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my Fathers face I spake mildly of *Joseph*, but behind his back, the spirit of hatred darkned my understanding, and tempted my mind to kill him. Wherefore love ye one another heartily, and if any of you offend other, tell him of it gently, driving out the poison of hatred, and fostering no deceit in heart. And if the offender confess it, and be sorry, forgive it him : and if he deny it, strive not with him, lest he fall to swearing, and so sin double. Let no stranger hear you uttering one anothers secrets in variance, lest he turn to be your ill willer, and work some great

mischief against you : For he will talk guile-
 fully with thee, and undermine thee to do
 thee a shrewd turn, taking his poison at thine
 own hand. Therefore if he deny it, and be
 ashamed of it, and hold his peace when he is
 rebuked, draw him not out, for in denying
 he repenteth him, so as he will no more offend
 thee, but honour thee, and be in quiet. But
 if he be unshamed, and abide by his naugh-
 tiness, then refer the revengement of it to
 God with all thy heart. If another man pro-
 sper more then thou, be not grieved at it,
 but pray for him that he may have perfect
 prosperity. For peradventure, it may be
 to your own benefit. And if he be exalted
 more and more, envy him not, but remember
 that all flesh shall die, and praise God for it,
 who giveth good and profitable things to all
 men. Seek the Lords Judgments, and so thy
 mind shall let him alone and be in quiet. Now
 if a man be enriched by evil means, as *Esaú*,
 my Fathers brother was, envy him not; for
 in so doing ye controul the Lord, who either
 taketh away his benefits from the wicked, or
 leaveth them still to the repentant, or else re-
 serveth them in the unrepentant, to their
 endless punishment : For the poor man hav-
 ing sufficient of all things, giveth thanks
 unto the Lord, and is enriched of all men,
 because

because men wish him no harm. Therefore my Children, away with hatred out of your hearts, and love one another with a right meaning mind. Also, will you your Children to honour *Levi* and *Juda*, for out of them shall the Lord make the Saviour of *Israel* to come: I know that in the end your Children shall depart from them, and walk in all manner of mischief, naughtiness and corruption before the Lord. And after a little pausing, he said again, My Sons, hear me your Father, bury me by my Fathers: And so plucking up his feet, he slept in peace: and after five years, they carried him thence, and laid him with his Fathers in *Hebron*.

The Testament of Aser, made to his Children at his death, concerning two Faces, of Vice and Virtue.

THe Copy of *Aser* his Testament, and of things that he spake to his Children in the 110 year of his life being still in health, he said unto them, Ye Children of *Aser*, hearken unto your Father, and I will shew you all things that are Right before

before the Lord. The Lord hath given two ways unto the sons of men, two minds, two doings, two places, and two ends; and therefore all ways may be one, yea, though they be contraries, as are the ways of good and evil. Also there are two minds in our breasts, which do move us either to honesty or dishonesty. Therefore if a man be led to goodness, all his doings are occupied about Righteousness, and if that he do any thing amiss, by and by he repenteth him, for in as much as his mind is bent unto Righteousness, he putteth away naughtiness, and out of hand amendeth his misdeeds, and correcteth the corruptions of his mind. But if his mind incline unto evil, all his doings tend unto naughtiness, in so much that he thrusteth away the good and taketh unto him the bad, because he is under the dominion of *Belial*, and if he do any good thing, he turneth the same unto evil. For if he begin to do any good, he bringeth the end of his doing to an evil work, because the treasure of his heart is infected with the venom of a devilish and mischievous spirit, and therefore the evil overmastereth the good in mind, and bringeth the end of the thing to naughtiness. Some men sheweth compassion upon him that serveth his turn in naughtiness, that man hath 2 faces, and that deed of his is stark

stark lewdness. Another man loveth ungraciousness, and he is lewd likewise: and although he could find in his heart to die for the compassion of his evil, yet it is manifest that he is double faced, and his doing is altogether stark naught. For his love being but lewdness, doth as it were cloak his evil with a good name; whereas the drift of his doings tendeth unto a wicked end. Another, he also doth open wrong, pilleth and polleth, is covetous and pitieth not the Poor. He also hath a double face, and all this is stark naught, for in being niggardly towards his Neighbour, he provoketh Gods wrath, and denieth the highest, in not pitying the Poor. He despiseth and spighteth the Lord, which is the commander of the Law, he suffereth not the poor to rest, he defileth his own Soul to make his Body gay, he killeth many, & pitieth few; this is the part of a double-faced person. Another committeth Whoredom and Fornication, or vexeth many men pitiously with his power and riches, and yet abstaineth from meats: his fast is naught, for he doth the Commandments with an evil Conscience, and that is a double-faced dealing, which is altogether naught. Such manner of folk are right swine & beasts; for they seem to be half clean, but in very deed they be utterly unclean. You therefore

therefore my Children, become not like them, neither bear ye in one hood two faces, the one of goodnes, and the other of naughtiness, but stick all *only* unto *goodnes*, for in *goodnes* doth God rest, and men like well of it : shun naughtiness, and kill the Devil in your good works : for they that are double faced serve not God, but their own Lust, because they seek to please *Belial*, and such as are like themselves. Now though plain dealing men, and such as pretend but one face are taken for offenders at the hands of such as bear two faces, yet are they Righteous before God. For many in killing wicked persons, do two works at once : namely, good by evil : but indeed the whole work is good, because that he which hath rooted out the evil hath destroyed it. Some man hating his Neighbor, unmercifully blameth him for his advoutry, or theft, such a one is double fac'd, but yet is the whole work good, because he followeth the Lords example, not respecting what seemeth good when it is evil indeed. Another will not make merry with Rioters, lest he should be stained by them, and defile his own Soul. This man also is double fac'd, but yet is all his doings good, and he is like a Roe or a Stag, which in a common wild herd seem to be unclean, and yet are altogether clean, because
he

he walketh in the zeal of the Lord, shunning and hating those whom God willetn to be shunned in his Commandments, and so killeth the evil with well doing. See therefore my Sons, how there are two in all things, one against the other, and the one hidden under the other. Death succeedeth to Life, shame to glory, night to day, and darknes unto light. All righteous things are under life and light; therefore doth eternal life overmaster death, it is not to be said that *Truth* is *Untruth*, *Righteousness* is *Unrighteousness*, or *right*, *wrong*, because that as all things are under God, so all Truth is under Light. I have practised all these things in my life, and not strayed from the Truth of the Lord, but sought out the Commandments of the Highest, to the uttermost of my power, and walked with one face in goodness. Take heed therefore my Children, to the Lords Commandments, and follow the Truth with one single face. For they that are double faced, shall be double punished. The spirit of Error hateth the man that fighteth against it. Keep the Law of the Lord, and regard not evil that seemeth good, but have an eye to the thing that is good indeed, and keep the same, returning to the Lord, in all his Commandments, and resting upon him; for the

ends

ends whereat men do aim, do shew their Righteousness; And know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked Spirits, your Souls shall be tormented of the wicked Spirit, whom ye serve in wicked Lusts and Works. But if ye quietly and chearfully acquaint yourselves with the Angel of Peace, he shall comfort you in your life time. *My Children*, become not like the *Sodomites*, which knew not the Angel, and perished forever. For I am sure that you shall sin, and be delivered into the hands of your Enemies, your Land shall be laid waste, and your selves shall be scattered into the 4 corners of the Earth, and be despised as unprofitable water in your dispersing abroad, until the Highest do visit the earth, eating and drinking as a Man, with men, and breaking the Serpents head in pieces without noise. He shall save *Israel* and all the *Heathen* by water, being God hidden in Man. Therefore tell your Children these things that they neglect not Gods Law written in the Tables of heaven. For the time will come that they shall give no credit to the Law of the Lord, and you falling unto naughtiness, shall deal wickedly against God, giving no heed to his Law, but unto mens Commandments. For this cause shall ye be scattered abroad, as my Brothers, *Gad* and *Dan*

Dan which were not acquainted with their own Country, Tribe and Tongue. Nevertheless the Lord shall gather you together again in faith; for the hope of his mercy, for *Abraham*, *Isaac* and *Jacob's* sake. When he had so said, he commanded them to bury him in *Hebron*. And he dyed, sleeping a good sleep: and afterwards his Sons doing as he had willed them, carried him back, and buried him with his Father.

The Testament of Joseph, made to his Children at his death concerning Chastity and Patience.

MY Sons, and my Brethren, hear ye *Joseph*, the well beloved of *Israel*. My Children, hear your Father: I have known in my life, Envy and Death, with the which my Brethren would have destroyed me. For they hated me, and God loved me; they would have killed me, and the God of my Fathers kept me; they put me into a Pit, and the most high brought me out again; I was sold as a Bondman, and the Lord made me free, and his strong hand helped me: I was kept in hunger, and the Lord himself

himself nourished me : I was left alone, and the Lord visited me : I was in prison, and the Saviour made me glad : I was fastned in Chains, and the Lord unbound me ; he pleaded my cause in the accusations of the *Egyptians*, and not only delivered me from Envy and Deceit, but also exalted me, insomuch that *Putiphar*, chief Steward of *Pharaoh's* house did lend me lodging, where I was in jeopardy of my life ; by reason of a shameless Woman which inticed me to do naughtiness with her, through the flame of voluptuousness burning about her breast. I was cast in Prison for her : I was beaten and mocked for her ; yet the Lord caused the Keeper of the Prison to be moved with mercy towards me. *He forsaketh not them that fear him, neither in darkness, neither in Bonds, neither in Tribulations or Necessities : God is not ashamed as men, neither dreadeth he men, neither speaketh or shrinketh he for fear, as earthly men. He is present in all places, and in their most Grievous Sorrow he comforteth his. He goeth away for a season, to try their thoughts of their minds. He found me trusty in ten Temptations ; and in every one I was constant, and preserved. For sufferance is a great medicine, and causeth much goodness. How often did the Egyptian threaten my death ? How often was I punished, and yet*

yet the Woman called me again? how often did she threaten me to die, because I would not have to do with her? she said unto me, *Thou shalt have governance of me, and all that be mine, if thou wilt give thy self unto me, and obey my desire, and thou shalt be Lord over us.* But I remembered the words of my Father Jacob, and in entring into my Chamber, made my prayer to the Lord, and fasted seven dayes: Yet I appeared unto the *Egyptian*, in the self-same estate of body, as if I had lived in pleasures and delights. For they that fast for God, receive beauty of face. When I had wine given unto me, I drank none, and fasting three days, I took my meat daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for *Memphis* the *Egyptian*, because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first truly, because she had never a Son, until which time she feigned to take me as her Son. And I prayed to God to send her a Son, until which time she embraced me, as though I had been her Son, and I perceived not the cause. And for a conclusion, she drew me to have done Fornication with her, and remembering my self, was sorrowful to the death. And when she was gone out, I came to my self
and

and sorrowed many days: For I perceived her deceit and Error. And I spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious Concupiscence. Many times, as to a holy man, she spake flattering words to me, not without deceit, lauding my Chastity before her Husband, which would utterly have destroyed me: both manifestly and secretly she said unto me, *Fear not my Husband, for he is perswaded of thy Chastity; and if so be that any man shew him of thee and me, he will not believe it.* For because of this thing, I covered me with sackcloth, and laid me flat upon the earth, and prayed unto almighty God, *That he would deliver me from this Woman of Egypt.* When she could do nothing this way, she came unto me again, armed with other reasons, that is to say, that she would fain learn the Word of God of me; and began to speak after this manner, *If thou wilt have me to forsake mine Idols, follow my desire, and I will perswade my Husband, the Egyptian, to go from his Idolatry, and we shall walk in the Law of thy God.* I made answer to these things, GOD will have none to worship him with Uncleaness, neither hath he any pleasure in Adulterers: and she held her peace, desiring to fulfil her Concupiscence. And I fasted

fasted and prayed that God might deliver me
 from her : Again, at another time, she said
 unto me, *If thou wilt not do Adultery with me,*
I will kill my Prince, and so by the Law, I shall
take thee to my Husband. When I heard that,
 I rent my garments, and said, *Woman, I pray*
thee be ashamed of these things before God, and
fear God, and do thou not such an abominable
thing : neither despair utterly, that thou drown
not thy self in thine own evil : for if thou go about,
I shall utter and decleare the thoughts of thine
Iniquity. She fearing these things, prayed
 me that I would not bewray her naughtiness,
 and so departed. Yet again, she went about
 to beguile me with gifts, sending unto me all
 things that men have need of, and she sent
 me meat strewed about with Inchantment.
 And as the *Eunuch* brought it in, I beheld
 and saw a terrible fellow giving me a Sword
 with the Dish, and I perceived that she went
 about to deceive me. And when he was gone,
 I wept and touched not that meat, nor any
 other of her sending, for a good while after.
 A day after that, she came to me, and said,
 What is the *matter* that thou hast not eaten
 of the meat? And I said unto her, *because*
thou hast poisoned it, Therefore thou shalt know
that I will not come unto Idols, but only unto
God. Now understand therefore that the God of
 my

and sorrowed many days: For I perceived her deceit and Error. And I spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious Concupiscence. Many times, as to a holy man, she spake flattering words to me, not without deceit, lauding my Chastity before her Husband, which would utterly have destroyed me: both manifestly and secretly she said unto me, *Fear not my Husband, for he is perswaded of thy Chastity; and if so be that any man shew him of thee and me, he will not believe it.* For because of this thing, I covered me with sackcloth, and laid me flat upon the earth, and prayed unto almighty God, *That he would deliver me from this Woman of Egypt.* When she could do nothing this way, she came unto me again, armed with other reasons, that is to say, that she would fain learn the Word of God of me; and began to speak after this manner, *If thou wilt have me to forsake mine Idols, follow my desire, and I will perswade my Husband, the Egyptian, to go from his Idolatry, and we shall walk in the Law of thy God.* I made answer to these things, GOD will have none to worship him with Uncleaness, neither hath he any pleasure in Adulterers: and she held her peace, desiring to fulfil her Concupiscence. And I fasted

fasted and prayed that God might deliver me
 from her: Again, at another time, she said
 unto me, *If thou wilt not do Adultery with me,*
I will kill my Prince, and so by the Law, I shall
take thee to my Husband. When I heard that,
 I rent my garments, and said, *Woman, I pray*
thee be ashamed of these things before God, and
fear God, and do thou not such an abominable
thing: neither despair utterly, that thou drown
not thy self in thine own evil: for if thou go about,
I shall utter and dectear the thoughts of thine
Iniquity. She fearing these things, prayed
 me that I would not bewray her naughtiness,
 and so departed. Yet again, she went about
 to beguile me with gifts, sending unto me all
 things that men have need of, and she sent
 me meat strewed about with *Inchantment.*
 And as the *Eunuch* brought it in, I beheld
 and saw a terrible fellow giving me a *Sword*
 with the *Dish*, and I perceived that she went
 about to deceive me. And when he was gone,
 I wept and touched not that meat, nor any
 other of her sending, for a good while after.
 A day after that, she came to me, and said,
 What is the *matter* that thou hast not eaten
 of the meat? And I said unto her, *because*
thou hast poisoned it, Therefore thou shalt know
that I will not come unto Idols, but only unto
God. Now understand therefore that the God of
 my

*my Father, by his Angel hath shewed thy mischief
unto me, and I have kept the meat to thy shame,
if perchance thou mightest repent, or learn that
the malice of wicked doers prevaieth not against
them that worship the Lord in Chastity. And I
took and did eat before her, saying, The God
of my Fathers, and the Angel of Abraham shall
be with me; and then she fell down at my feet,
and wept. Then lifting her up, I exhorted
her many ways, and she promised unto me,
that she would never do such iniquity after
that day. Yet because her heart was mourn-
ing, and did burn towards me in Adultery,
with sighs coming from the depest of her sto-
mach, she cast down her countenance. The
Egyptian her Husband perceiving her, said,
Wherefore holdest thou down thy face? She an-
swered, I am even sorrowful at the heart: and
he comforted her that was not sick; yet again
she entred in to me (her Husband being with-
out) and said, I am strangled or choaked;
either I will break my neck, or else drown my self,
without thou wilt obey me. And perceiving
that the spirit of Belial troubled and vexed
her, I prayed unto the Lord my God, and
said this, Wherefore art thou vexed and troubled,
all blind in sin? Remember thy self; for if thou
kill thy self, the Concubine of thy Husband, called
Secor, envying thee, shall beat thy Children and
destroy*

destroy the Memory of thee from off the Earth. And she said unto me, *Have done, have done; I perceive that yet thou hast some care for me; I have even enough that thou defendest my life, and my Children: I have good hope in time to come, That I shall obtain my wished desire.* And she perceived not that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that followeth the concupiscence of his most filthy and pernicious desire, is made servant unto the same, as this Woman was; and if he hear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious or filthy desire. I say unto you, *my Sons*, that it was about six of the clock when she went from me, and I fell upon my knees, praying to God all that day, with the night following, and about the break of the day I rose weeping, that I might once be delivered from this *Egyptian Woman*. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that voilently, and with strength she held my cloaths I let my cloaths slip from me, and fled away.

Then she complained to her husband of me, which put me in Prison in the Kings House. The day following after, I was sore
H beaten,

beaten, and cast in Prison. And when I lay bound in Fetters, this *Egyptian* Woman waxed sick for sorrow, and hearkned how I lauded God, being in a house of Darknes; For I rejoycing, with a glad voice, glorified my God, only, that by such occasion I was delivered from the *Egyptian* Woman. Yet she left not to stand hearkening, and said, *Have done, and take the offer which I put unto thee, and fulfill my desire, and I will deliver thee from thy bond, and bring thee out from the darknes;* But all that could perswade me nothing, in-somuch that in thought I was not inclin'd to any desire of her; For God loveth him better which fasteth in chastity, being in a Prison of Darknes, then him which taketh his pleasure with Voluptuousness in a Chamber of Honor and Riches. For if a man live in Chastity, and desire glory (if God perceive it to be expedient for him) he giveth it unto him, as he hath done unto me. Many times as though she had been sick, she descended unto me unlooked for, and heard the voice of praying, and stood the more still. But when I heard her sigh I held my peace; for in her house she stripped her self naked, breasts, legs and arms, whereby she might have kindled me into love of her. For she was very fair, and gloriously adorned, to have deceived me,

me, but God kept me from her works. Therefore, *my Sons*, behold what sufferance with prayer and fasting doth. And therefore if you love soberness and chastity in sufferance and humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into Envy or into Bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me; for he is always with him in word, indeed, and thought.

My Children, ye know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a Child, I had ever the fear of God in my mind. When I grew unto age I moderated my self, and honoured my Brethren, whom I feared. I held my peace when I was sold, because I would not have the *Ishmaelites* to know my stock and kindred, how I was the Son of *Jacob*, a man of great Strength and Power; Therefore have you in your deeds the fear of God, and honour your Brethren; for all men that observe the Law of God, are loved of him. Then I came with the *Ishmaelites* to a certain place called *Indoclepe*, and they demanded of me what I was; and I said, because

I would not reprove my Brethren that I was one of their household Slaves. Then said the chief of them, *Thou art no Slave; for thy countenance doth shew thee what thou art.* And he threatned me unto the death; yet for all that, I said again, *I was their Slave.* But when we came into *Egypt* they began to strive who should have me for Money that was paid; and they agreed that I should abide in *Egypt* with a Merchant of their faculty, until such time as they had made their Merchandise, and returned again; and God give me grace in the sight of the Merchant, that he gave me the charge of his house, and the Lord blessed him by my hand; for the Lord gave him plenty of Gold and Silver, and I was with him three months and five daies: In this time passed by *Memphitica* the wife of *Putiphar* in great glory, and she cast her eyes upon me (for the *Eunuchs* had shewed her of me) and she shewed her husband of the Merchant which was made rich by the hand of a young man, being an *Hebrew*, & she said, they had stoln him out of the Land of *Canaan*, therefore do now judgment upon him, and take the young man to be your steward, and the God of the *Hebrews* shall bless you; for grace from Heaven is in him. *Putiphar* her Husband, perswaded with these words, caused the Merchant to be sent for, and

and said unto him, *what do I hear of thee, that stealest Souls out of the Land of the Hebrews, in selling of Children?* The Merchant fell down upon his knees, and prayed him, saying, *I beseech thee Lord, shew me; for I know not what thou sayest.* He answered again, *Where gatest thou this Hebrew Child?* and he said, the *Ishmaelites* left him with me until they came this way again. When he had said so, *Puti-phar* said bring the young man hither; and I being brought in did reverence to the Prince of the *Eunuchs*, for he was the third man in dignity with *Pharaoh*, and Prince of all the *Eunuchs*, and he had Wife, Children, and Concubines. And when he had taken me apart, he said, *Art thou bound or art thou free?* I answered, *bound.* And he said unto me, *Whose bound-man art thou?* I answered him, the *Ishmaelites*. And he said again unto me, *How came it to pass that thou wast made their bond man?* And I said, for they bought me in the Land of *Canaan*; yet he did not believe me, saying, *Truly, thou lvest, and commanded me to be beaten.* *Memphitica* his wife spied me beaten at a window, and sent unto her husband, saying, *Thy Judgment is unjust; for thou dost punish wrongfully the young man, that is stoln.* But because I changed not my word, yet again was I beaten, and commanded to

be at his commadment, till such time as my
 Masters came. And his wife said unto him,
Where, ore do ye keep in Captivity the noble Child?
it were more alms to let him go and beat you. She
 would fain have spied me in desire of sin, and
 I knew nothing of this. He said again to
Mempitica, it is not honest among the *Egyptians*
 to take away another mans goods before
 he shew him of it. He said that of the Mer-
 chant, and of me, when I should be impri-
 soned. After that day the *Israelites* came,
 and they hearing that *Jacob*, my Father, was
 heavy for me, said unto me, *Wherefore is it*
that thou saidst, thou was a bondman, and now
we know that thou art the Son of a great man in
the Land of Canaan, and thy Father sorroweth
for thee in sackcloth? Then I would fain have
 wept, yet I refrained my self for shaming of
 my Brethren, and said, *I know it not; for I*
am a bond-man. Then they took counsell a-
 mongst themselves, whether or to whom they
 might sell me, lest I should be found in their
 hands, for they feared *Jacob*, lest he should
 be revenged on them: for they had heard
 that he was mighty, both to God and man.
 Then said they Merchant to them, *Redeem*
him now from the Judgment of Putiphar; they
 hearing this, went and asked for me, saying,
 that they had bought me for Money, and he
 delivered

delivered me. *Memphitica* spoke unto her husband to buy me; for she said, I hear say they would sell him. And they sent an *Eunuch* to the *Ishmaelites*, and desired to buy me, & when he could not bargain with them, he returned and shewed his Lady that they asked a great Price for the Child: she sent again another *Eunuch*, saying, although they ask two *Besances* of Gold, see that thou spare not for Money, but buy the Child, and bring him to me. He paid 80 golden Crowns for me, and said to his Lady, that he paid 100, and I perceiving this held my peace, lest the *Eunuch* should have been searched. Behold, my Sons, what I have sustained, love one of you another, and with continuance, cast out from among you deceitful minds; for God delighteth in the concord of Brethren, and hath pleasure also in the love and choice of a proved heart. For when my Brethren came out of *Egypt* and knew me, I gave unto them their Money, and never gave reproach unto them, but comforted them, and after the death of *Jacob* I loved them more abundantly; and all that ever he commanded me I did very gladly, and they marvelled because I suffered not them to be troubled for a small cause; for all that was in my power I gave them. Their Children were reputed to me as mine own, and mine

own Children as their Servants. Their life was my life, and their sorrow was my sorrow, and all their infirmity or disease was mine : my Land was their Land, my counsel was the counsel of them, and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore *my Sons*, if ye walk in the Commandments of the Lord, the Lord shall exalt you, and bless you in riches perpetual. And if any man will do evil to you, with meekness look that ye pray for him, and God shall deliver you from all evil. For behold and see that for my long sufferance, the Daughter of my Lord was given me to wife, and there was given to me with her an hundred talents of Gold ; for God made them to serve me, and gave me beauty, that I should be as a flower above them that were fair in *Israel*, and he kept me unto mine age both in strength and beauty, because I was like to *Jacob* in all things. And what dreams I have seen, my Children, now hear. There were xii. Harts feeding, and nine were divided abroad in the earth ; also I saw how that of *Juda* was a Virgin born, having a white silken robe, and of her came forth an immaculate Lamb : And on the left hand of the laid Lamb, was as it were a Lyon : and all the Beasts made
against

against him, and the Lamb overcame them, trode them under his feet, and in him joyed the Angels, the Men, and all the Earth. These things shall come to pass in their time, that is to say, in the latter days. Therefore my Sons, keep the Commandment of the Lord, and honour *Juda* and *Levi*; For of them to you shall spring the Lamb of God, which by his grace shall preserve all *Gentiles* and *Israel*. The Kingdom of him is a Kingdom Eternal, which shall never pass. For my Kingdom shall be ended in you, as the keeping of an Orchard; for after the harvest it shall appear no more. I know right well, that after my death, the *Egyptians* shall trouble you, but God shall revenge you, and bring you to the promised Land, which he sware to *Abraham*, *Isaac* and *Jacob*. But carry my bones with you; for in so doing the Lord shall be in the light with you against the *Egyptians*, and *Belial* shall be in darkness with the *Egyptians*. Also carry with you your Mother *Zilphe*, and nigh unto the Valley, near unto *Rachel* bury her.

When he had said these words, he stretched forth his feet, and slept the sleep of all the World. Then they embalmed him with Spices, putting him in a Chest in *Egypt*, after he had lived 110 years, who saw *Ephraim's*
Children

Children unto the third generation : For unto *Manchar* the son of of *Maneffes* were Children born on *Joseph's* knees. After this, all they of *Israel* bewailed him, and all the *Egyptians* with a great mourning. For he had compassion of *Egypt* as of his own proper members, assisted them both with his labour and counsel, and did them good at all times and Seasons.

The Testament of Benjamin made to his Children at his Death concerning a clean Mind.

THE Copy of *Benjamin's* words which he uttered to his Children, being of the Age of an hundred and twenty years; He kissed them, and said, As *Isaac* was born in the hundreth year of *Abraham*, so was I in the hundreth year of *Jacob*, and because *Rachel* dyed at my birth, I sucked her Bond woman *Bilha*. For after that *Rachel* had born *Joseph*, she was barren twelve years. And when she had prayed to the Lord in those twelve years, she conceived and bare me; For my Father loved *Rachel* exceedingly, and wished to see two Sons by her; and therefore was called *Benjamin*, that is to say, the son of

of my days, or the Son of my sorrow, because my Mother dyed in the Birth of me. When I came first into *Egypt*, and that my Brother *Joseph* knew me, he said unto me, *What said they to my Father, when they had sold me?* I answered, They stained thy Coat with Blood, and bringing it to him, said, See if this be thy Sons Coat, or no? And my Brother also said unto me, Truly, when the *Ishmaelites* took me, one of them stripping me out of my coat, gave me a thin shirt to put on, and lashing me with a whip, bid me run. And as he went aside to hide my garment, a Lyon met him, and slew him, and his partners being afraid sold me to their fellows. You therefore my Children, love the God of Heaven, and obey his Commandments, following that good and holy man *Joseph*, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, looketh rightly above all things. Fear God and love your Neighbours, and then although the spirit of *Belial* tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you, no more then it did of my brother *Joseph*. How many folk would have killed him, and yet still God defended him? For he that feareth God, and loveth his Neighbour, cannot be wounded of the airy Spirit.

spirit of *Belial*, and he that is shielded with the fear of the Lord is safe from harm, both of men and beatt, and cannot be overcome, because he is helped by the love of God which he hath towards his Neighbour; for *Joseph* besought our Father *Jacob*, to pray for my Brethren to the Lord, that he would not lay unto their charge the mischief that they had devised against him. Where at *Jacob* cryed out, *O Son Joseph! thou hast overcome my heart.* And therewithal imbracing him, he kissed him two hours together, and said, *In thee shall the propesie of Heaven be resembled to the full, concerning the Lamb of God, and Saviour of the World, that the unspotted shall be delivered for the wicked doers, and he that is without Sin, shall dye for sinners in the Blood of his Testament, to the Salvation both of the Gentiles and of Israel, and he shall dash Belial and all his Servants.* My Children, look upon the end of that good man, and follow his mercifulness with a good mind, that you also may have a Crown of Glory upon your heads. A good man hath not a dark eye; for he is merciful and pitiful to all men; yea, though they be sinners, and have devised mischief against him; and he that doth good, overcometh evil. 1 By the defence of goodness, and loveth. 2 The Righteous, as his own Soul.

Soul. If another 3 Man be honoured, he envieth it not: If a man be enriched he giveth him not: If a man be strong, 4 Or Valiant, he praiseth him, and believing him also to be chaste: He descendeth. 5 Him that hath the fear of God. He worketh together with him that loveth God; and if a man forsake the Almighty; 6 He warneth him to return again. Whosoever hath the Grace of the good Spirit, him doth he love as his own Life. 7 He pitieth the poor, succoureth the weak, and praiseth and honoureth God. *My Children*, if ye have a good mind, evil men shall stand in awe of you, and unthrifths shall for very shame be converted to goodness. So that covetous men shall not only depart from their neggardlines, but also give of their abundance to the needy. If ye be good doers, both unclean Spirits shall flee from you, and shrewd Beasts shall shun for fear of you. For where the regard of good works is in the mind, there darkness flyeth away; For if he do wrong to any holy man, he is sorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a Righteous Soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the Righteous becometh much more notable afterward, as did my Brother

Joseph's. The guiltful spirit of *Belial* hath no power over a good mans Mind; for the Angel of Peace guideth his soul. He looketh not affectionately upon corruptible things, nor raketh together Riches in the desire of Voluptuousness: He giveth not his Neighbours: He stuffeth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion: He taketh no glory for giving good counsel: He passeth not how men dishonour him; neither can he skill in any fraud of Guile, Untruth Strife, or Slanderousness; for the Lord dwelleth in him, and Enlightneth his mind, and he rejoiceth before, all men in a good time. A good Mind hath not two Tongues, one to bless with, and another to curse with; one to slander with and another to honour with; one of sorrow, and another of joy; one of quietness, and another of trouble; one of Disimulation, and another of Truth; one of poverty, and another of Riches; but it hath one only disposition pure and uncorrupt towards all. It hath no double sight, or double hearing. For in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart, and therefore he cleanseth his mind that he may not be found faulty before God and Man. But all the works of
Belial

Belial are double, and utterly void of simplicity. Wherefore, *my Children*, shun the naughtiness of *Belial*; for at the first he delighteth those that obey him, but in the end he is a Sword, and the Father of seven mischiefs. For when the mind hath once conceived of *Belial*, it bringeth forth, *first* envy, *secondly*, disperateness, *thirdly*, sorrow, *fourthly*, bondage, *fifthly*, neediness, *sixthly*, troublesomeness, *seventhly*, desolation: and for that cause was *Cain* tormented with seven punishments by God; for in 7 years together, God brought every year a new plague upon *Cain*: Two hundred years he suffered, and in the nine hundredth year, the Earth was made desolate with the Flood for his Righteous Brother *Abel's* sake. In seven hundred years is *Cain* Judged, and *Lamech* in seventy times seven: for they that are like *Cain* in spightfulness and hatred towards their Brethren, shall be punished with the same punishment for ever, as he was. You therefore, *my Children*, eschew Malice, Envy, and Hatred towards your Brethren, and cleave to goodness, and lovingness. He that hath a mind clean in love, looketh not upon a Woman in way of lechery; for he hath no defiling in his heart, because the Spirit of the Lord resteth in him. For as the Sun is not defiled

defiled by shining upon a puddle or dung-hill, but doth rather dry up, and drive away the stink, even so, a pure mind striveth against the uncleanness of the Earth, and overcometh it, but is not defiled it self. And I perceived by the sayings of the righteous *Enoch*, that there shall be evil deeds among you: For you shall defile your selves with the Fornication of *Sodom*, and perish all, save a few, and multiply inordinate lusts in Women, and the reign of the Lord shall not be among you, for he shall take it away suddenly. Nevertheless, the Lords Temple shall be made in our Portion, and it shall be glorious among you; For the Lord himself shall take the Kingdom upon him, and the 12 Tribes shall be gathered together there, and all Nations shall resort thither; until the most High send his Salvation in the visitation of his only begotten. And he shall enter into the first Temple, and there the Lord shall suffer wrong and be despised, and be lifted up unto a piece of Timber. And the veil of the Temple shall be rent asunder. And the Spirit of the Lord shall come down upon the Gentiles, poured out as fire. And rising up from the Grave, he shall ascend from Earth to Heaven. He shall remember how base he hath been upon Earth, and how glorious he is in Heaven. When *Joseph* was in *Egypt*, I longed to see his Person, and the

the form of his Countenance, and through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore, my Children, know you that I shall dye. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and Commandments of the Lord; For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac & Jacob, they gave us all these things for an Inheritance, saying, *Keep the Lords Commandments: he reveal his saving health unto all Nations: When shall ye see Enoch, Noah, Sem, Abraham, Isaac & Jacob sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter, worshipping the King of heaven, which appeared on Earth in the base shape of Man. As many as believe in him, shall rejoyce with him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all Judge Israel for the Unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he Judge all Nations as many as believed not in him when he appeared upon Earth, and he shall reprove Israel among the chosen of the Gentiles, as he*

I

reproved

defiled by shining upon a puddle or dung-hill, but doth rather dry up, and drive away the stink, even so, a pure mind striveth against the uncleanness of the Earth, and overcometh it, but is not defiled it self. And I perceived by the sayings of the righteous *Enoch*, that there shall be evil deeds among you: For you shall defile your selves with the Fornication of *Sodom*, and perish all, save a few, and multiply inordinate lusts in Women, and the reign of the Lord shall not be among you, for he shall take it away suddenly. Nevertheless, the Lords Temple shall be made in our Portion, and it shall be glorious among you; For the Lord himself shall take the Kingdom upon him, and the 12 Tribes shall be gathered together there, and all Nations shall resort thither; until the most High send his Salvation in the visitation of his only begotten. And he shall enter into the first Temple, and there the Lord shall suffer wrong and be despised, and be lifted up unto a piece of Timber. And the veil of the Temple shall be rent asunder. And the Spirit of the Lord shall come down upon the Gentiles, poured out as fire. And rising up from the Grave, he shall ascend from Earth to Heaven. He shall remember how base he hath been upon Earth, and how glorious he is in Heaven. When *Joseph* was in *Egypt*, I longed to see his Person, and
the

the form of his Countenance, and through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore, my Children, know you that I shall dye. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and Commandments of the Lord; For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac & Jacob, they gave us all these things for an Inheritance, saying, *Keep the Lords Commandments*. He reveal his saving health unto all Nations. Then shall ye see Enoch, Noah, Sem, Abraham, Isaac & Jacob sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter, worshipping the King of heaven, which appeared on Earth in the base shape of Man. As many as believe in him, shall rejoyce with him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all Judge Israel for the Unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he Judge all Nations as many as believed not in him when he appeared upon Earth, and he shall reprove Israel among the chosen of the Gentiles, as he

I

reproved

reproved *Eſau* in the *Midianites*, that ſeduced his brethern by Fornication and Idolatry, who were eſtranged from God, and fell away from the inheritance of the Children, becauſe they feared not God. But if you walk in holineſs before the Lord, ye ſhall dwell in hope again in me, and all *Iſrael* ſhall be gathered to the Lord, and I ſhall no more be called a ravening Wolf for your Robberies ſake, but I ſhall be called the Lords Workman, which giveth food unto ſuch as do good. And in my God ſhall be raiſed up the beloved of the Lord, whoſe Voice ſhall be heard upon the earth, and he ſhall give new knowledge, enlighten all Nations with light of un-
 derſtanding, and ſhall come up to ſave *Iſrael*. He ſhall take from them as a wolf, & give to the Synagogue of the *Gentiles*, and continue in the Synagogue of the *Gentiles* to the Worlds End. He ſhall be among their Princes as muſical melody in the mouths of all men, and his doings and ſayings ſhall be written in holy books. He ſhall be the Lords Dearling for evermore. And as concerning him, my Father *Jacob* taught me, ſaying; He ſhall amend the defaults of thy Tribe. And when he had ended theſe ſayings, he commanded his Children to carry his bones out of *Egypt*, and to bury them in *Hebron* by his Fathers. So *Benjamin* died an hundred five and twenty years

years old, in a good age, and they put him in a Coffin, and in the fourscore and eleventh year before the departure of the *Isrealites* out of *Egypt*, they and their brethren conveyed their Fatheirs bones privily again into the Land of *Canaan*, and buried him in *Hebron*, at the feet of his Fathers, and returned again out of the Land of *Canaan*, and dwelt in *Egypt*, till the day of their departure thence all together.

F I N I S



Now these Testaments of the Twelve Patriarchs were first found, and by whose means they were translated out of Greek into Latin.

THese last Words and Testaments of the twelve Patriarchs, the Sons of Jacob, were hidden and concealed a long time, so as the Teachers and the Ancient Interpreters could not find them. Which thing happened through the spightfulness of the *Jewes*, who by reason of the most evident, manifest, and often Prophecies of Christ, that are written in them, did hide them a long while. At length the *Greeks* being very narrow searchers out of Ancient Writing, sought these Testaments warily, and translated them faithfully out of *Hebrew* into *Greek*. Nevertheless this writing continued yet still unknown, because there was not any man to be found that was skilful both in the *Greek* and *Latin*, nor any Interpreter that might procure the Translation of this noble work, untill the time of *Robert* the second, sur-named *Groasthead* Bishop of *Lincoln*,

coln, who sent diligent searchers as far as
Greece to fetch him a Copy of the said writ-
ing, without respect of their charges, which
he bare most liberally. Therefore to continue
the Memories of those most lightsom Pro-
phesies to the strengthening of the Christian
Faith, that reverend Bishop did in the year
of our Lord 1242. translate them painfully
and faithfully, word for word out of *Greek*
into *Latin* (in which two Tongues he was
counted very skilful) by the help of Mr. *Ni-
cholas Greek*, Parson of the Church of *Datchot*,
and Chaplain to the Abbot of *St. Albans*,
to the intent that by that means the evident
Prophesies, which shine more bright then the
day light, might the more gloriously come
abroad to the greater confusion of the *Jews*,
and *Hereticks*, and Enemies of the Church of
Christ, to whom be praise and glory for ever.
Amen.

Permitted
His

Thomas

March 17

1801

Barth Br. Will

Barth Br. Will

Barth Br. Will

Barth Br. Will

Barth Br. Will

Barth Br. Will

Barth Br. Will

Barth Br. Will

Barth Br. Will

Barth Br. Will

Barth Br. Will

Barth Br. Will

Barth Br. Will

QUAKER
RAIL BLDG
BX 1136

Hannah

Hannah Cornell

Her Book

Look ye God

Ther grace

Therein I look

Lord Give me Wisdom

to direct my Ways

beg not Riches nor yet

length of days

QUAKER
RARE BKS
BX 7796
B79 T34
1695

the Spirit of God, and
the right of the Seed, according
to his holy Promise, and
put Enmity between the Seed and the
Fruit, and thou shalt bruise his Head;
i. chiefly contained *Ed. Rom.* and
should bruise the Head of the
Power, that is, through perfect
Seed of the Woman, and to his Gift
of divine Light that makes manifest
of Darkness; so that let the Devil
forever he will, yet as Men and Women
the manifestation of Gods gift, the Head
to be broken. So that the Promise
remains only to the faithful; for the
Seeds, as of many, but as of One, and
Christ, Gal. 3. 16. for the Covenant
before of God in Christ, the Law which
thirty Years after, cannot disannul the
Promise of none effect; for the Law was
region, till the Seed should come, to
made; but the Scripture hath concluded
Promise by Faith in Jesus Christ, to
that believe, Gal. 3. 12, 13, 19, 20.
in Christ the true Seed, and he
claimed them to peruse, because
the Seed is rendered to God, and
Children of Abraham, and the